

The Indiana Jewish

Post & Opinion

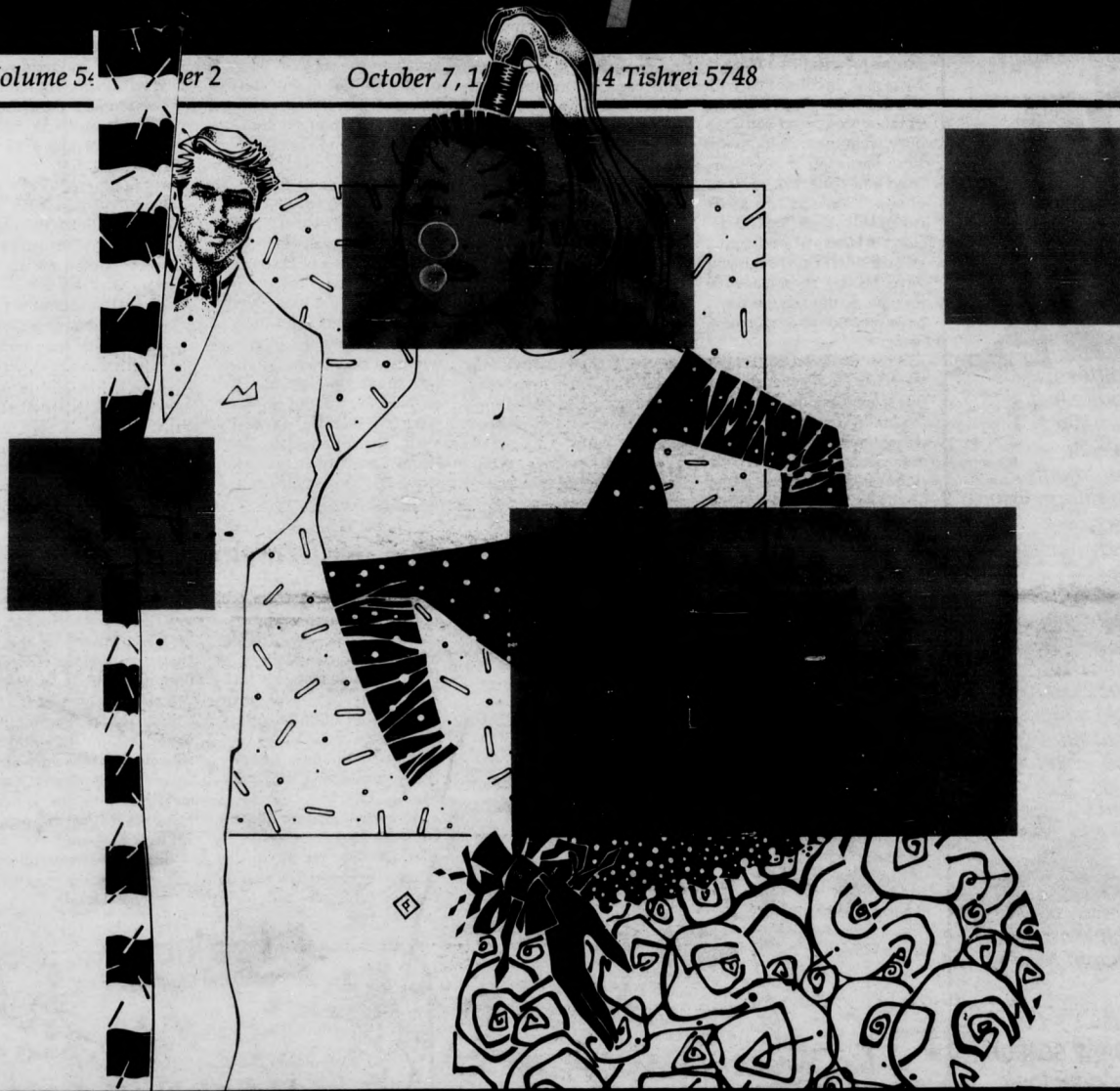
Volume 5

Number 2

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Rabbis teach change is possible

By RABBI SAM KRASNER

"And in the seventh month, on the first day of the month, you shall have a holy convocation: You shall do no manner of creative work; it is a day of blowing the Shofar to you. And you shall make for yourself a burnt offering for a sweet fragrance to the L-ord."

We are taught in the Midrash: "Rabbi Tachlifa Kisra said: 'In connection with all other Festival offerings, the Torah writes, 'And you shall offer' while in connection with Rosh hashanah it is written, 'And you shall make a burnt offering'. How is this to be explained? Almighty G-d declares to Israel, 'My children, I will consider it as though you have this day been made before Me, as though this day I have created you as a new being.'"

What does Rabbi Tachlifa teach us? He teaches us that this solemn and holy day has the ability to reshape us, to change our perspectives and outlook on life, to reorder our priorities, to render us a Bria Chadasha, a new creation; a changed and different human being. Often we look back on our past records, our failings and our errors and we declare:

"It is futile-I cannot change." Yet one day, one incident, one moment can change us. Hashem declares to us on this day "You can change." I will make you a Bria Chadasha, a new entity, a changed human being. Rabbi Tachlifa teaches us that Hashem has invested this day, this awesome Day of Judgment with the sanctity and capacity to purify our hearts and elevate our souls, to reorder and remake the course of our lives and set us on a path which will lead to a productive, creative, useful, and exemplary life before G-d.

Let us search our souls and examine our hearts, and let us make a determination-a determination to change and improve. Let us resolve to remake and reorder our lives.

Rivka and I wish all of you a Kativa V'chatima Tova. May you and all of your loved ones, be inscribed and sealed for a healthy, happy, and prosperous New Year.

(Rabbi Krasner's New Year's message should have appeared in an earlier edition. We apologize to him and to our readers for the delay in printing it. e.s.)



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Moonie-battling rabbi will speak on cult tactics

Rabbi Maurice Davis, the leading national spiritual leader in the fight against the depredations of the cults, principally the Moonies, on Jewish young people, will speak on the subject, "Beware of the Cults," in his lecture inaugurating the first annual Jewish Forum of the Indiana Jewish Post and Opinion.

The talk, which is open to all subscribers of The P-O, will be held at 7:30 p.m., Sunday, Oct. 25 at the Indianapolis Hebrew Congregation, which Rabbi Davis previously served. His talk will be the first of four in the Forum series. Mary Hofmann, Post and Opinion columnist who is a convert to Judaism, will speak on Nov. 8, as will, on Nov. 29, Rabbi Sherwin Wine, of Birmingham Hills, Mich., the founder of Jewish Humanism, which now has some 20 congregations nationwide. The fourth sched-

uled address will be by Rabbi Stanley Wagner, of Denver, who was the father of the conversion program in which Reform, Conservative and Orthodox rabbis participated, with the converts recognized by all wings of Judaism. He also founded the Museum, which presently is in the process of erecting a \$2 million home.

A fifth speaker will probably be Abraham Foxman, new national director of the Anti-Defamation League, sometime in the spring.

All P-O subscribers (husband and wife) are eligible to attend. Others may enter a \$6 subscription (13 weeks) for any one of the talks or a \$12 subscription (26) for all of the talks.

The committee arranging the series includes Mike Blain, Ernie Heppner, Art Mirkin and Percy Simmons.

Shapiro to make Indy debut

Laurence Shapiro, newly appointed professor of music and artist-in-residence in violin at the Jordan College of Fine Arts, will make his Indianapolis debut as soloist with orchestra in the first concert this season of the Butler University Symphony, Jackson Wiley conducting, at 3 p.m., Sunday, Oct. 18.

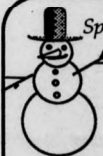
In August Shapiro and his family moved to Indianapolis after teaching on the Butler University faculty last year as visiting professor, travelling

between Akron University and Chicago where he served as concertmaster of the Orchestra of Illinois. His previous posts include several years of teaching at Indiana University in Bloomington, membership in Indiana University's Berkshire String Quartet, the Fine Arts Quartet in Milwaukee, and concertmaster of the American Ballet Theatre orchestra.

Shapiro performs on a violin made in Cremona in 1796 by Lorenzo Storioni.

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Israel visitors call Federation tour 'fabulous'

By GISELA WEISZ
255 5019

HEALING: Joenne and Rolly Kaplow's first trip to Israel with the Jewish Welfare Federation was "fabulous," said Joenne. She couldn't stop



raving about the warmth of the people, the emotionally rich experience that this trip offered.

The Kaplows were guests in the home of Amram and Nicol Louk, citizens of Beth Shemesh, the sister city of Indianapolis.

Three of the family's five children were at dinner with the Kaplows. Louk is a for-

mer mayor of Beth Shemesh. The Louk family is originally from Tangier. They spoke French and English and conversation was easy while the 10-course delicious meal was served on a white tablecloth.

Another heartwarming experience was the visit to the youth aliyah center. Here the Kaplows and the rest of the Hoosiers met a large number of children who were rescued via "Operation Moses." These Ethiopian children, many of whom walked to Israel—their ages ranging from 8 to the teens—were rescued from their famine-ridden country. They all are without parents, but they hope to be united with their loved ones—who are still in Ethiopia.

ABRAHAM'S COVENANT: Congratulations to Halina and Marion

Hodes, who became grandparents on July 29. Rabbis Sandy and Dennis Sasso and Cantor Robert Zalkin attended the bris for 70 people in the home of the Hodeses. Their son, Marquis and his wife, Jennifer, are the parents of a son, Ariel Shlomo. The other grandparents are Ruth and Stanley Gross, White Plains, N.Y.

VISITOR: Francine and Roger Hurwitz had Francine's mother, Rosetta Rosenblatt, from Chicago here for the High Holidays.

DOMICILE: Linda Leviton, daughter of Florie Williams, moved back from Chicago to Indianapolis. Linda Leviton's husband, Robert Newman, has opened his consulting firm here with the name of "Howey and Associate." The firm also does business training for computerized or standard business practices. Linda and her husband have a 4-month-old son, Samuel Levi Newman. Welcome!

HOLIDAY: Andrew Blickman, Birmingham, Mich., and Teresesa and Neal Blickman, Bethesda, Md., visited their parents, Toby

and Sol Blickman during the holidays.

TRIPLE CELEBRATION: Rosh Hashanah eve at the Jacobson house commemorated several happy celebrations. They remembered the tenth birthday of their grandson, Jeffrey, son of Wendy and Mike, as well as the fifteenth birthday of another grandson, Brian, who is the son of Karen and Bruce. The family also congratulated Natalie and Dan, whose 42nd wedding anniversary fell on this date.

TRADITION: On the second night of Rosh Hashanah Esther and Amos Nahmias were host for the Jacobson and Nahmias families. Sons, daughters and grandchildren—15 members this time—gathered around the dinner table to greet the holiday table, as they had done for many years.

FAMILY: Shirley Halpern had her parents, Florence and David Zeidman from


Louisville, Ky., and her son Gary, from San Francisco here for the holidays.

BABES: A double mazeltov to Faye and Jack Dorfman. They became grandparents twice in September. Melinda Kate was born on Sept. 19 in Spencer. The baby's parents are Marlene and Michael Bruner. The Bruners' older child is 2-year-old Martin.

Ashley Michelle was born on Sept. 25. She is the daughter of Laura and Bill Hanson, Indianapolis. Samantha Rose, 3, is the other child in this family. Congratulations!

HOLIDAY: Ida Nankin from San Leandro, Calif., was visiting her children, Sandra and Dick Trapper in Indianapolis, for the High Holidays.

HONORED: The Kiwanis Club has honored Sol Blickman. The club whose motto is: "We Build," named Blickman Kiwanian of the David
Continued on page IN 6



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NORM WEISMAN



FLASH! Just for laughs! A "strike" by a large company (or a professional football team) is getting a lot of sympathy from mothers! They're the only ones who know what it is to have "labor" pains!.....OR.....Wife to hubby, "Look dear, I read in the paper about a man who traded his wife for a season ticket to the Colts games! You wouldn't do anything like that, would you?" Hubby, "Of course not! Why, the season is almost half over!"

FLASH! Congrats to Dr. Mark Roth (Harry and Bea) who ringed his lovely girlfriend, Vanessa Leon — and it's an engagement! Mark is a practicing psychologist on the staff of Methodist Hospital and Vanessa is a physical therapist. Seems like they were made for each other!

FLASH! Mazeltov to Shirlee Schuchman and daughter, Bennie, who just announced Bennie's engagement to Al Silver of Chicago! Wedding plans are being made! Bennie is a teacher — and this reminds me about the new group called "P.T.A.A.A." It's for parents and teachers who drink for a very good reason! They are parents and teachers!.....Which also reminds me of the 3rd grader who said, "Miss Peabody, I really liked being in your class and I'm sorry you're not smart enough to teach us next year!"

FLASH! Congratulations to Robert and Helaine Simon,

on the forthcoming marriage of their daughter Anne to Mark Ellman of New York! Wedding vows will be exchanged at the Athletic Club in a few weeks! Lots of good luck Mark and Anne, as you plan your future life together in New York!.....A truism! A diplomat is a person who is "disarming" even if our country isn't!

FLASH! The newlyweds, Diane Marlene Sprechman and Stephen Elliot Lipken (William Lipken) who tied the knot last Sept. 6 at Temple Emanuel in Woodcliff Lake, N.J., plan to make their home in Yonkers, N.Y.....Seasonal goody! Autumn is the season when every man in America gets dressed up and has that certain "air" about him — mothball!

FLASH! A ha-ha! When I asked about his vacation in Florida, my friend said, "The weather was awful! It rained most of the time!" "But," I said, "It couldn't have been that bad, you have a nice heavy coat of tan!" And he disgustingly replied, "Heavy tan nothing — that's rust!".....I got a call from California!

Wanted me to see if it's raining here! It was! I was a "damp" fool to do it!

FLASH! Nice to see Sid Tuchman's picture and ad for Tuchman Training Systems, Inc., in the Star. Sid is now directing his attention to a new profession, workshops and seminars to teach techniques to professionals and salespeople — in the art of selling power, etc. Good luck to you, Sid! Hope you don't miss finding my jokes in the suit pockets, when cleaned!.....Congrats to Bob Netzorg, who was elected president of the B'nai B'rith Bowling League! (It couldn't happen to a nicer guy!)

FLASH! It's true! One of our greatest memories that many guys and gals still cherish, the Communal Building, has been torn down! The basketball games, the dances, the shows, the get-togethers, etc., may be "down" but it will not be "out" of minds of many who attended there!

FLASH! Some quickie tees! "Wisdom" teeth are what develop when you bite off more than you can chew!.....OR.....Gas prices are so high that when I asked for a dollar's worth of gas, the attendant dabbed some behind my ears!.....OR.....Cigarette lighters were given to tennis players who won a "match"!.....OR.....A youthful figure is what you get when you ask a woman her age!

FLASH! During High Holy
Continued on next page

Jews, non-Jews hear Rabbi Stein on sin, ethics

Rabbi Jonathan Stein was not deterred in castigating fellow Jews in general and his fellow Reform Jews in particular by having a Public Radio audience as well as the gathering in the Temple Friday evening, Oct. 2, for his Yom Kippur sermon.

Rabbi Stein began with allusions to national governmental, political and financial scandals involving greed, adultery and duplicity, mentioning such figures as Gary Hart, the Rev. Jimmy Bakker, double-agent Jonathan Pollard and insider-trading financier Ivan Boesky.

He did not leave his listeners comfortably lamenting the sins of senators and Wall Street Jews, but brought the message home to Meridian Street.

"I tell you from my experience that I suspect that the overwhelming majority of divorces in our community involved an extramarital affair," Stein said.

"Ivan Boesky is not alone either," he said, in seeking

wealth at any ethical cost.

"We're doing a great job teaching our children to shop — but what else are we teaching them?" Stein said. "A \$25,000 bar mitzvah and not one penny to charity is a shame...a sinful shame," he said.

"Money, too frequently, is the basis of ascension to leadership" in the community, Stein said.

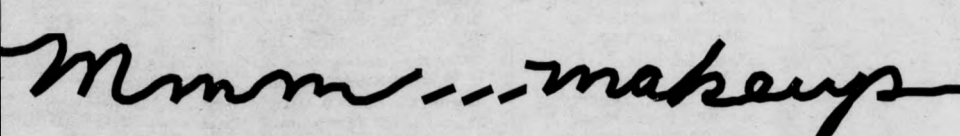
"I still get the sense from a lot of our community leaders that their primary goal is to raise funds, rather than to raise Jews," he said.


Reminding the congregation that Moses did not come down the mountain with "the 10 suggestions," Stein called upon Jews to acknowledge evil acts not as ethical lapses but as sins.

Sins, of course, call for atonement, which is what Yom Kippur is all about.

He called upon the congregation to be led by guilt "a spiritual pain," to repair sinful situations.

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Rabbi Cook on interfaith concerns

A special institute for Christian and Jewish clergy will be held at Indianapolis Hebrew Congregation at 10 a.m. to 2:30 p.m., Tuesday, Oct. 20.

Rabbi Michael Cook, professor of intertestamental and early Christian literature at the Hebrew Union College-Jewish Institute of Religion, Cincinnati campus, will speak and dialogue on "Assessing

Jewish Approaches to New Testament Texts," in two sessions, one in the morning and one after lunch.

Registration will begin at 10 a.m. with the first lecture and discussion scheduled for 10:30. There is no charge to attend the Clergy Institute. Rabbi Stein's office asked for registrations by phone with his office.

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Norm Wiesman —

Continued from prev. page
day services at Beth-El Zedeck, Irving Born was honored and gifted, for his services as "Gabi" at morning and evening Minyons, for as many years as he has resided in Indy! Mr. Born finds it necessary to retire now and is handing his "Gabi" title to Irving Marcus, who has rendered many years of Torah Readings and also Minyon services! Mr. Marcus was also honored by the Congregation! Good luck guys! And during the Holiday services, Ben Golden celebrated his 75th birthday and was honored by opening the doors of the Ark! Hey Ben, may you always look and feel 49!.....Golfer: "How come you're so late?" Late golfer: "I had to toss between attending the Temple or playing golf!" Golfer: "So why are you so late?" Late Golfer: "I had to toss a coin 17 times!" (probably did his praying on the golf course!)

FLASH! A caravan of cars with Indy-ites aboard, drove to the Catskills in N.Y. to attend the Annual 27th Sephardic Convention! Enjoying a terrific three-day holiday, dancing, dining and fun-ing, were the Abe Blacks, Monroe Aults, Bob Kleins, Jerry Kreiniks, Willia Levys, Jack Albohers, (Sylvia); Jack and Mildred Alboher, Jack and Rickey Cohen, Al Mordoh, Paula Lowry, Lee Mallah, Buena Grey, Dave Profetas, Hi Cohens, Jack and Sylvia Cohen, etc. etc. Many relatives (former Naptowners) also joined the grand reunion!

FLASH! Norm's Philosophy of the week! It takes a person about two years to learn how to talk — and the rest of his life when not to!.....A tee hee! In Washington, D.C., half the people are waiting to

be discovered and the other half are worried they will be!.....Tee hee #2! Patient to dentist: "I want to have my teeth checked!" Dentist: "That's funny, everyone else wants them white!"

FLASH! Our own Dr. Dennis Escol was honored by being appointed annual meeting chairman for the American Academy of Optometry and also appointed to the Dean's Advisory Council of Indiana University school of optometry! Good luck on a successful term!

FLASH! Brunch-time! The Indpls. Chapt. of Women's American ORT is sponsoring their annual Lox Box, Sunday, Nov. 8. This delicious goodie box of lox, bagels and trimmings, for four, will be delivered to your door at \$15 per box! Why not enjoy and at the same time help support ORT! Send your check made payable to Indpls. Chpt. of Women's American ORT, to Marcy Ekhaus, 2008 Pin Oak Ct., 46260, 875-9897!

FLASH! Happy anniversary days in October to Bea

and Harry Roth (45); to Lee and Ted Tobias; and to Eleanor and LeMar Gelman (39) on Halloween Day! And celebrating Happy birthdays in October are Rose Patterson, Jack Kosene, Esther Davis, Jamie Gray, Bev Bercovitz and Shirley Goldfarb! Celebrating special birthdays are Al Spitzberg, "81st" and Anna Cohen, who will be celebrating her "97th" Kinahorrah, with four generations, at a lovely birthday party!

FLASH! A wonderful New Year started for Laura and me, when my sister, Edna Loeb of Roanoke, Va., and our son Sandy and his lovely girl friend, Sandra, from L.A. had a family dinner party for us to celebrate our 35th anniversary! (and they said it wouldn't last!)

FLASH! (love this). A cute puzzle! Write down the number, 5748 — which is the Jewish New Year date! Now write down the number 1000, which is the Chinese New Year! Which means the Jewish people were without Chinese food for 4748 years!

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Gisela — honored

Continued from page IN 4

Year. He received recognition for the fund raising drive that he originated and helped bring to a significant success.

Also Mr. Blickman established a major new project, an interschool contest among high school students. From now on, through the established yearly contests, the Kiwanis will encourage scholastic and academic excellence, just as there are competitive reward programs to promote athletic excellence. In the first competition took place between students of Indiana and Kentucky in the Children's Museum in June. Congratulations!

Interfaith effort creates homes

On Sunday, Oct. 4, two lower income families found hope for a better life through Interfaith Housing's Homes of Hope program.

At 2841 and 2843 N. Central Ave., Jews and Christians together celebrated with Patricia Cathren and Elaine Roney the dedication and open house of the second and third Homes of Hope.

Deeply concerned about the housing needs of the city's lower income families, the Indianapolis religious community has provided almost all funding for Homes of Hope. Through this self-help, no-interest program of Interfaith Housing, families in the \$10,000 to \$16,000 income range can share in the American Dream to own a home.

Three months ago Cathren

and Roney applied for the opportunity to each own one side of the duplex at the 2800 block of N. Central Avenue. This Sunday after many hours of scraping, sanding and painting, the 80 year-old duplex became home to Cathren and Roney and each woman's two children.

The mortgage with Interfaith Housing will cover the cost of rehabilitation and will be about \$250 a month absolutely interest-free. Total rehabilitation costs for the duplex is \$27,000 per unit. All mortgage payments will be recycled for more Homes of Hope.

To help families adjust to the responsibilities of home ownership, Interfaith Housing has included in the mort-

Continued on next page

Tan, Tone shop browns, braces — no sweat

If you're looking for a unique way to stay in shape this winter, then recently opened Beverly Hills Tan and Tone might be for you.

Located in the Castleton Place shops, just east of Children's Palace, Beverly Hills Tan and Tone features toning tables by Easy Tone, USA Tan Wolff System tanning beds, an electronic computerized massage system and a unique body contouring process.

According to store manager, Dani Brown, programs designed for people interested in looking and feeling better are available in a variety of single and package prices. By relying on the isometric exercise principle, in conjunction with physical therapy techniques, the motorized tables trim and tone users without building muscle.

Easy Tone tables cause muscle fibers to become contracted and strengthened and increase range of motion and flexibility in the user, says



Brown. A series of six exercises, done without weights, also help to improve the appearance of thighs and buttocks.

Brown says the program

can be beneficial for some postnatal body conditioning. An exercise session lasts about an hour and can be done in street clothes with no showering required afterward.

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HAI kickers win first game

In the first game in its history, the newly-formed Hebrew Academy soccer team defeated Sycamore School 1-0 in a challenge Sept. 29.

"The kids did a fantastically good job," said coach Dr. Ronald Franklin. "I was very proud of them."

Both he and another coach, Dr. Robert Edesses, were quick to share the credit with the Jewish Community Center's youth soccer program, in which most of the Academy players also participate.

"They were all trained at the Center," Edesses said. Just before the game, moreover, when someone realized that the Academy does not own a competition soccer ball, Franklin borrowed one from the Center's Rod Hofts.

"The other team came with uniforms and cheerleaders, and they played really well," one seventh-grader exulted, "but we won."

Academy team members will get their uniforms soon. There are also plans to develop the grassy area behind the school into a regulation soccer field.

Playing in the Academy-Sycamore game were the following team members and alternates: Reuben Atlas, Asaf Batelman, Shay Corcia, Sam Franklin, Jason Goff, Josh

Continued on next page

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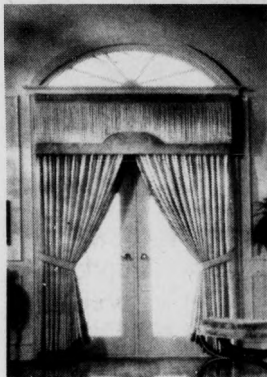
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October 7, 1987 Page Indiana 8

Scraps become 'Caps for Kids'

Creative needleworks is part of "Caps for Kids", a national non-profit organization that donates warm, handmade hats to needy children.

Creative Needleworks is giving its customers free yarn and patterns to use in knitting or crocheting caps.

Some customers help also by donating their scrap yarns for others to work with. The caps brought to the store at 2250 W. 86th Street will be tagged and displayed until it is time to give them to local charitable organizations.

HAI kickers win first game

Continued from prev. page
Goff, Ryan Goodman, Dina Hasten, Dov Hasten, Josh Hasten, Jared Hershenson, David Mallov, Josh Pakula, David Plotinsky, Josh Provisor, Barry Reiswerg, Mark Rothbaum and Elad Sharabi. The team is open to boys and girls in grades four through eight.

Interfaith effort creates homes

Continued from prev. page
page a 2 percent surcharge to pay for financial counseling and a 3 percent surcharge to be placed in escrow for future home repairs. All funds in escrow revert back to the families when their mortgages expire.

Interfaith Housing has set a goal of three more Homes of Hope in 1988.

Doctor to open series on aging

Indiana's only geriatrician, Dr. Stephen A. Rappaport, will be the keynote speaker Sunday, Oct. 11, for the Federation's opening program of its "Focus on Aging" series.

The sequel programs will be on Sunday, Dec. 13 and Sunday, March 13. Each program begins at 1:30 p.m. at the

Center and all are free and open to the public.

Rappaport will discuss what normal aging is all about and will share with the audience some basic information about "the graying of America" and what its implications are.

Rappaport is director of the Geriatric Medicine program at Methodist Hospital.

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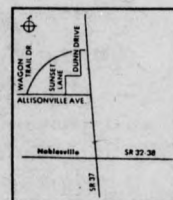
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You are an expert in nineteenth-century art. At a garage sale you spot a small oil painting in a cracked frame. The price is \$5. You are certain that it is the work of a minor master of the period, worth tens of thousands of dollars. You could legally pay the \$5, without disclosing the painting's worth.

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Your son, a high-school junior, has a term paper due on Tuesday. Early Tuesday morning, he tells you that he has not finished writing it. He asks you to call him in sick so that he can finish the paper and hand it in on Wednesday without being penalized.

He says:

Everyone does it. You want me to be the only one playing by the rules?

I need this grade so I can get into a decent college.

Anyway, who does it hurt?

And what do you say?

There's nothing wrong with wanting the best for ourselves and our children.

But at what cost?

These days, don't we all fear that as a society we have lost our ability to use what we know in a responsible and ethical way?

We've been blaming the schools and TV and corporate America. We have to look a little closer to home.

Every day each of us faces conflicts and confusion, temptation and the fear of seeming a sucker—tough decisions with no easy answers.

If we shared our moral dilemmas with the people we care about, it might make a difference in the choices we make.

If our children heard us discussing moral issues, then perhaps they, too, would start asking questions.

Learning to ask the difficult questions—learning to make responsible judgments—is the most important kind of education. It begins at home.

It has always been hard to balance temptation and ethical living, and there have always been sources of help.

Every enduring tradition has ways of thinking about the right and wrong of things.

For example, Jewish tradition grapples with a whole range of issues—labor relations, deceptive business practices, slander, entrapment, among others.

Often there are more questions than answers, but the simple act of asking the questions changes and enriches lives.

It is not too late to learn.

As Yom Kippur approaches with its burden of hard questions, we at the Jewish Theological Seminary wish all our friends a year of success and thoughtful living.

*"Oh, son of Lakish, where are you?" Thus Rabbi Johanan mourned the master who used to challenge him with question after question.

BARA MEZIA BAA



The Jewish Theological Seminary of America

Because this message conveys the essence of our developing religious tradition, we, the undersigned, have arranged for its publication. Single copies and permission to reprint granted on request. Write George A. Strichman, Chairman, Committee on High Holy Day Message, The Jewish Theological Seminary of America, 3080 Broadway, New York, NY 10027.

This advertisement placed in a number of papers, daily and Jewish weeklies, was so pertinent that it should deserve as wide a readership as possible. The names of the individuals who sponsored the ad were deleted from the advertisement by The P-O.

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When all Israel rejoices

By DIANA LERNER

While bitter disputes between the strictly observant and non-observant of Israel may erupt over Sabbath violations, there is no such fighting during festival time in Israel. This is because the High Holidays and month of celebration are so closely associated with the national and cultural revival of Eretz Israel that even free thinkers respect them.

Rosh Hashanah, the only one of the Jewish holidays celebrated here for two days as elsewhere in the Jewish world, is marked by national stocktaking and observance. One walks even in secular Tel Aviv and hears the shofar blowing emanating from different synagogues everywhere. On Yom Kippur, the bustling metropolis is a ghost town with not a single car, except for an occasional ambulance disturbing the sanctity.

Synagogues are full and major hotels such as the Dan Sheraton and Hilton have chapels on their premises. Thousands of guests coming in just to celebrate the holiday in Israel fill the hotel and guest house. During Sukkot elaborate display of Israel's agricultural produce adorn the hotel lobbies in eloquent testimony to the fact that this is the holiday of harvest and planting of the winter crop. Hotels construct Sukkot for religious guests and all around the country there is hardly a building where one will not find the booth of the Festival of Tabernacles constructed, possibly on insistence of Israeli children, secular or religious. The spirit of the festival

season imbues everyone. However, the prayers are given individual interpretations by the different ethnic groups that make up Israel's melting pot population.

The season is a time of glory for the Jewish women who is the dominant force behind preparations for the month of feasting, fasting, prayer and celebration. Each group does so according to their country of origin and in languages in which they learned to read. They may say the Techninot in Persian, Bukharian, German, Italian, but the underlying hopes, pleas and aspirations are the same — for a sweet new year.

Persian Jews frequently fast during the days of Selichot preceding Rosh Hashanah and the women prepare the special before and after fast meals.

Many Eastern women have not learned to read, but this does not prevent them from attending religious services together with their husbands on holidays. In communities where ethnic groups have their own special houses of worship, the women will pay their respects when they pass their synagogue by bowing, putting fingers to lips, then throwing up hands to the heavens in worshipful acknowledgement that this is the House of the Lord. They follow the Machzor

(holiday prayerbook) even though they cannot read, their lips moving in prayer, they themselves devise as they touch fingers to forehead and then lips, in supplication to the Almighty High Above. They join the men in chanting of prayers, confident that they are conversing with Him and being heeded in all they ask.

On Hashana Rabbi, the night before Simchat Torah, when their men are up all night studying the Zohar of Rabbi Shimon Bar Yochai, the women are there, too in spiritual communion, helping them to stay awake with coffee, tea and cakes served throughout the night. On Simchat Torah in their own communities the women may be seen accompanying their men as they dance with the Torah, clapping hands, stamping their feet and making their own music with tambourines.

Homage to women recited in the synagogues is contained in the benediction: May He who blessed our Mothers, Leah, Rivka, Rahel and Leah, bless every daughter of Israel that makes a robe or an ornament in honor of the Torah and lights candles in praise of Torah. May the Lord, blessed be His name, recompense and reward her.

Patrilineal descent is debate subject

WASHINGTON — The subject that two rabbis will be discussing before the Adas Israel Men's Club (Conservative) meeting Tuesday, Oct. 27, is "Should the Conserva-

tive Movement Accept Patrilineal Descent?" Rabbi Jeffrey Wohlberg of the congregation will debate the subject with Rabbi Fred Rein-

As told to United Nations Peres details peace plan; includes Syria and Jordan

UNITED NATIONS — Shimon Peres' program for a preliminary conference to lead to direct negotiations with Jordan and laid out point by point by him before the opening session of the United Nations, and both Syria and Lebanon are involved in an ancillary way.

The eight points that Mr. Peres related to the General Assembly were:

- ✓ Direct negotiations between the parties involved.
- ✓ Face-to-face talks between Israel and Arab countries.

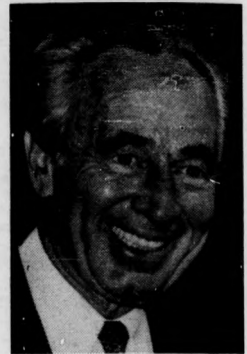
- ✓ No settlement to be imposed by the conference as a whole and no veto by the conference of agreements reached directly between Israel and its neighbors.

- ✓ Acceptance by those attending of Security Council resolutions that provide for withdrawal from occupied territories and, in effect, recognize Israel's right to exist.

- ✓ The negotiations to solve the Palestinian problem in all its aspects; this is to be done in talks between a delegation made up of Jordanians and Palestinians and a delegation of Israelis.

- ✓ Negotiations to be conducted independently in three committees: one of an Israeli delegation and a Jordanian-Palestinian delegation, another of Israel and Syria and a third of Israel and Lebanon.

- ✓ Establishment of a



Shimon Peres

committee composed of Israel, Syria, Lebanon, the Jordanian-Palestinian delegation, Egypt and the five permanent members of the Security Council to chart "opportunities for the region's future" while the other committees solve problems of the past.

- ✓ The Security Council members to serve as "match-makers" by bringing the parties together and legitimizing a process in which the committees can negotiate freely without external interference.

Mr. Peres referred obliquely to the opposition to his program by Prime Minister Yitzhak Shamir. The plan was worked out in secret meetings between Mr. Peres and King Hussein of Jordan.

Soccer is vicious game as reporter is stabbed

TEL AVIV — Soccer in Israel can take on very much un-Jewish proportions as a reporter for a daily paper was stabbed as he left Bloomfield Stadium following a Betar game. Zadok Yehezkeili, of Yediot Aharonot, suffered wounds in the hand and leg. He was operated on at the hospital where doctors treated the severed muscles of his hand.

Sports officials called on any witnesses to the attack to come forward in order to find the assailant.

This was the second attack on Yehezkeili. He was beaten up in April by two Betar fans who were never apprehended.

Only the week before, when Hapoel Tel Aviv lost to Betar Jerusalem, coach Mordechai Speigler had to be rescued from fans and spirited out of the stadium by police.

Sports reporters have decided not to cover Jerusalem Betar games for one month.

Labor to organize in 15 U.S. cities

NEW YORK — Fundraising as one of its aims wasn't mentioned in the announcement of the establishment, eventually in some 15 American cities, of a Friends of Labor Israel organization. The groups will seek to mobilize American Jewish

support for Labor's policies, even the political party's domestic (Israel) issues. A news report in The Jerusalem Post said the new organization will eventually replace the Labor Zionist Organizations in America.

CONTEST

Do you know who's who?

The mystery person served as a chaplain.
The mystery person is a historian and an educator.

"The winner of the Post and Opinion Contest will receive a free copy of 'Jewish Cooking Made Slim' edited by Marjorie Weiner and illustrated by Lea Gabbay. This unique cookbook shows how even the most luscious desserts, breads, pastas and other dishes can be prepared with fewer calories and still have great taste! Each week an additional clue to a well-known Jewish personality will be given. Responses must be made by mail. The first entry received wins."

22 UJA donors give million or more

JERUSALEM — The miracle of Russia offering Israel the first step leading to diplomatic relations and Israel rebuffing the offer made news in the capitals of the world this week.

The Soviet Union told Foreign Minister Shimon Peres that it was ready to set up an exchange of interest sections in Moscow and Jerusalem, but Peres is holding out for formal and full diplomatic relations. Interest sections are manned by lower level diplomats in the two capitals within the confines of a third country's embassy.

Israel explained the decision, contending that relations with a superpower such as the Soviet Union should be on a full basis.

New York Times reporter David K. Shieler, of its Washington Bureau, credited speculation on Peres' refusal to his need for reestablishing himself in Israel as a tough bargainer, especially involving Russia.

There was some good news this week as Nigeria, Africa's most populous nation, decided to reestablish relations with Israel that she broke off in 1973.

Civil Liberties Union to fight ouster of PLO

WASHINGTON — The closing of the PLO office here which every American Jewish organization hailed, has led to what is almost an inevitable challenge of the action by the American Civil Liberties Union.

"We're working on details now," said Ira Glasser, executive director of the organization. "But we are going to represent him (Hassan Abdul Rahman). We see this as clearly a free speech issue." Rahman is an American citizen.

The PLO mission was ordered to close by Oct. 15.

Glasser was not deceived on the expected response of the Jewish community, although he did not specify Jews by name. "I'm afraid even the good guys on civil liberties are going to be

Israelis prefer Peres over Shamir

JERUSALEM — There is no question as to the popularity of Shimon Peres, the Foreign Minister, as against his boss, Yitzhak Shamir, the Prime Minister.

In a poll by the Pori Public Opinion Research Institute, Peres was named by 18.4 percent of 2,100 respondents as "Man of the Year," as against 5.3 percent for Shamir.

Rabbi L. Cashdan succumbs at 81

WASHINGTON — Death at the age of 81 took the life of Rabbi Louis Cashdan, who served congregations in Des Moines, Charleston, W. Va., Kansas City, Toronto and

against us on this one," he told The New York Times. He recalled the A.C.L.U.'s representation when the American Nazis demanded the right to march in Skokie, Ill., in 1977, and its defense of the Ku Klux Klan's right to demonstrate the black neighborhoods.

Representative Jack. F. Kemp, who is a candidate for his party's Presidential nomination, said that while Mr. Rahman has the right to espouse any policy or ideology he chooses, what the bill he is sponsoring in the House aims to prevent is the "embedding of a terrorist organization like the PLO in our midst as an official presence" and receiving funds from an organization engaged in terrorism.

In third spot was former Defense Minister Moshe Arens with 3.9 percent, followed by Finance Minister Moshe Nissim with 3.5 percent, and President Herzog with 2.6 percent. Only one-tenth of one percent behind the President was Ariel Sharon. In last place, with 1.8 percent, was Menachem Begin, former Prime Minister.

Bowie, Md. He was a past treasurer of the Central Conference of American Rabbis. After retirement in 1981, he taught at Bowie State College and at American University.

JERUSALEM — Figures showing how many big givers there are to the United Jewish Appeal were released in an interview in The Jerusalem Post with UJA national chairman Martin Stein and show that there are 22 donors of \$1 million or more.

In the \$100,000 or more class the totals are 500 givers, and in the \$50,000 to \$100,000 class also 500.

Stein believes that the UJA can raise \$800 million in the upcoming campaign which is already under way in some cities and which already has made a good start in its major Mission to Israel. About half of the funds raised by U.S. Federations is retained for local use.

At one time only 40 percent or thereabout

Not until 1941 did Nazis decide to kill Jews: Bauer

By JOEL YANOFSKY

QUEBEC — Even for Yehuda Bauer, one of the world's foremost authorities on the history of the Holocaust, there is a paradox built into trying to understand the crimes perpetrated by the Nazis.

Bauer maintains that, contrary to popular belief, there was no pre-meditated plan to kill Jews until 1941. "The policy was to force them out of Germany... By expelling them to countries hostile to Germany, the Nazis believed that the Jews would corrupt those countries and in the process make their enemies more pro-German."

There is also, Bauer said, no actual proof that Hitler intended to exterminate the Jews until 1941. "He never said it, he never wrote it down. If someone can find proof in *Mein Kampf* I'd like them to show it to me... It wasn't until eight years after Hitler came to power that the light shone at last — that the Nazis realized that killing the Jews was what they had wanted to do all along."

For Bauer the importance of understanding the paradoxes of the Holocaust is cru-



Yehuda Bauer

cial in today's world where mutual annihilation is a real possibility. Explaining away what happened by labeling the Nazis monsters is just too easy and too dangerous.

"This was a human event. The Nazis were not human. The lesson here is that we all have the potential to commit the most frightening, unimaginable acts."

As the Head of the International Centre for the Study of Anti-Semitism at Hebrew University, Bauer's concern is not just with the past but with the present.

According to Bauer, the twisted but inevitable logic inherent in the actions of the Nazis compels us to ask ourselves the question was this possible only in Germany? Only against the Jews? The answer, Bauer concluded, is no.

Bauer sees the implication of the Holocaust as both unique and universal. "It can happen again and if we are going to prevent it there are three commandments we should add to the 613 already in Jewish law: Thou shalt not be a perpetrator, Thou shalt not be a victim. Thou shalt not be a bystander."

How does one explain
Continued on next page

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Funds from UJA are shown diverted to political parties, not charity

JERUSALEM — Where the funds came from — millions of dollars every year — for Israel's political parties to reward those who worked in their behalf has now been revealed, although anyone conversant with Jewish Agency proceedings understood how funds raised by the United Jewish Appeal for needs of Israel's — resettlement, absorption, etc. — were often diverted.

Now a report by the Jewish Agency comptroller tells all, according to an account in The Jerusalem Post by its reporter, Charles Hoffman.

The KEI fund, controlled by the National Religious Party gave part of its allocation to the Council for Rabbis and Torah Scholars, which in turn passed the money on to other institutions and indi-

viduals without proper authorization.

The Ofek constructive fund, which is closely connected to the Liberal Party and its affiliate, the General Zionists, used some of the money to pay rent for Liberal Party branches around the country and for General Zionist programs related to the World Zionist Organization (WZO).

Herut funds went to the Tel Hai Fund, which passed them on to the world Betar youth movement and to Betar sports clubs.

The report found many instances where beneficiaries of funds also received money from other Jewish Agency sources and from the WZO, with no coordination between them.

The funds for 1984/85 and 1985/86 were allocated to institutions controlled by or

close to the following Zionist parties: National Religious Party, \$1 million; Confederation of United Zionists, \$446,000; Liberals/General Zionists, \$459,000; Herut, \$189,000; Labour Zionist Movement, \$280,000; and Mapam, \$42,000.

The total amount divided among the political parties for the year in question was \$2.7 million. According to regulations adopted in 1976 after years of complaints by donors, no money would go to institutions directly affiliated with a political party or be used for political purposes.

The report should cast a cloud over the Jewish Agency treasurer, Akiva Lewinsky, who is scheduled to succeed Arye Dulzin, who is resigning under pressure in December as chairman of The Jewish Agency.

Acceptance of glasnost urged by elite group

NEW YORK — Forty prominent Americans, of whom only a sprinkling — maybe five — are Jews, have urged that the U.S. and other Western countries "respond creatively to the opportunities offered by the new directions in Soviet policy." The task force of the Institute for East-West Security Studies here includes Marshall I. Goldmann, associate director of the Russian Research Center of Harvard, Rita Hauser, an attorney, Daniel Rose and Ira D. Wallach, and perhaps

another one or two more who are Jewish.

On the problem of Russia's Jews, the recommendation was that the U.S. "should consider linking reduction in trade restrictions to a relaxation of Soviet obstacles to Jewish emigration."

The 38-page report noted Soviet policy changes under Mikhail S. Gorbachev and urged stepped-up talks on conventional arms reductions, regular summit meetings, and Soviet-American cooperation in the Middle East, among others.

Dissident rabbis say are looking for allies

TORONTO — The Union for Traditional Conservative Judaism is open to forming alliances with other groups, Rabbi Ronald Price, its executive director, said here. He did not specify who such groups might be. His organization did meet recently with a group of Orthodox rabbis.

Rabbi David Novak, an officer of the Union, told the Canadian Jewish news that "Our title is negotiable, adding that liberal Conservatives are willing to establish ties with us."

The two leaders of the new movement, which still remains within the Rabbinical Assembly of America, the Conservative body, held their 4th annual conference here.

The Union was organized when the Jewish Theological Seminary decided to ordain women. Rabbi Price gave figures for the rabbinical membership as 400, an increase from the 125 when the Union was organized. He said that 65 percent of the membership is from outside of New York City.

FLASHBACKS IN JEWISH HISTORY

Benevolent Bishop of Speyer

By RABBI A. P. BLOCH

1084 — Bishop Ruediger of Speyer, Rhineland, invited Jews to move to a designated area in Altspeyer (Old Speyer), which he annexed to the city of Speyer.



To make his invitation more attractive, the bishop published a liberal charter of privileges. The Chief Rabbi was granted civil jurisdiction in all disputes between Jewish parties. Freedom of religion was guaranteed and Jews were given unrestricted rights to engage in all trades and free access to the harbor. A parcel of church land was turned over to the Jews in perpetuity for use as a cemetery. The land of the Jewish sector remained the property of the Church entitling it to a fixed annual rental from the Jewish community. Jewish visitors spending short periods with relatives in Speyer need not

obtain permits of entry and are exempt from paying a special tax.

Speyer had been a walled city since the Roman times. The Jews, too, were given a right to build their own wall for their protection. Nevertheless, the ultimate responsibility for the protection of Jews remains with the bishop.

Considering these privileges, some of them unprecedented, the bishop rightly stated in his charter: "I have given them laws better than the Jewish people has in any city of the German empire." He assured the Christian population that the aim of the charter was "to increase the honor of the town a thousandfold." The Jews could convert Speyer into a trade center.

Despite its wall, the Jewish sector of Speyer was not a ghetto. Ever since the emergence of the diaspora, Jews voluntarily settled in segregated areas for companionship, mutual protection and the creation of a communal infra-structure for the maintenance of educational and religious institutions. Their movement was not restricted and they were free to come and go at all times of day and night.

The spread of the medieval penal ghetto, where Jews were locked in every night, was the deliberate product of a church policy of degradation of Jews. Thus, the Synod of Breslau (1266) declared: "...lest the Christian population be infected with the superstitions and degrading morals of the Jews, we command (that the Jews live) in a sequestered part of the state, separated by a wall..." The ghetto became a sordid prison.

Twelve years after the bishop's charter the First Crusade vented its seething fury upon the Jews of the Rhineland. Speyer's Jewish community was among the first to reel under the onslaught. Its homes were pillaged and 11 Jews lost their lives. The rest were saved thanks to the timely intervention of the bishop.

Not until '41 did Nazis decide to kill the Jews

Continued from prev. page what seems inexplicable?

In Bauer's case, one continually tries to come to terms with the terrible logic at the root of what happened. Unlike some of his colleagues, Bauer refuses to view the Holocaust as an irrational event.

"Because if we see it as something mystical, then there is no point in remembering," he told an audience of over 200 people at a lecture at a Montreal University. He disputed some of the commonly held beliefs about the period. For example, the idea that the Nazis were a grass root movement initially supported by the lower classes is historically incorrect. "The

first group that joined the Nazi party were the intellectuals... They were not modern monkeys, they were the products of an advanced civilization, just as we are."

After warning his intellectual audience to "beware of intellectuals," Bauer went on to explain that the Second World War was primarily an ideological war against the Jews, that all the enemies of Germany became, in fact, one enemy — the Jews.

According to Bauer, the Nazis were motivated by their irrational belief that the Jews were a corrupting, Satanic force, intent on world domination. The fact that this belief had no basis in reality was beside the point.

Subscribe!

The Haredim are right — therefore wrong

By JACOB NEUSNER

Since I do not hold, and have never held, the honor and responsibility of a rabbinic position in Israel, the Jewish people, I tell my closest friend who



does serve as a rabbi, what he should say on Kol Nidre, when all Israel is there to hear. This is my message to him for 5748, the most important religious issue before us as holy Israel, God's people:

The presentation of Torah-true Judaism by the Haredim is sound on every point. Knowledgeable people can quote chapter and verse in talmudic writings in support of their position on all issues. On issue after issue they represent the Torah — oral and written — precisely as the received, classical sources of the Torah portray matters.

And that is precisely why the policies and program of the Haredim, and therefore of the Judaism of the dual Torah, oral and written, as they accurately represent those policies, offer no meaningful option to Jews in the world today. I do not say, "Orthodox" or "Religious" Jews, but to any Jews. The Haredim appeal, after all, to the fact that they authentically portray "Judaism," or the Torah, more accurately than anyone else, more so than Western or Modern Orthodoxy, more authentically than the Orthodox of the Zionist-Religious parties. And that appeal, to the spiritual and the romantic in us all, is very real. It is why they grow through conversion to their Judaism among the Religious-Zionists and the secular alike: there is a very real choice.

So there is, and the 95% of the Jews who by instinct reject the reading of the Torah, or of Judaism, by the Haredim, make a sound judgment. The claim to authenticity to "the tradition" or "the Torah" requires us to ask whether the Torah in its received or authentic or accurate version, as the Haredim represent it, can

serve in the 21st century. And I think it cannot.

The Torah as the Haredim read it (rightly, as I said) omits all systematic doctrine on the three critical matters of contemporary life: politics, economics, and science. The Torah in its authentic version has nothing at all to say about three matters so fundamental that any Judaism today that authentically realizes the Torah, oral and written, demands that Jews live only a partial life and, in the case of the State of Israel, dismantle the Jewish state. Jews living in the Golah, for their part, with-

democracy, capitalism, and science, and on those three subjects, the authentic, classical Judaism, accurately represented by the Haredim, either has nothing at all to say, or simply says the wrong things. Authentic Judaism, as the Haredim teach it, is ignorant of the things that matter today.

We cannot look to the Haredim for intelligent public policy. The Haredim can make their extravagant claims on the rest of us only by relating to the remainder of the Jewish people essentially as parasites: we do the politics,

First, we look in vain in the Talmud and related writings for a political theory that fits together with the politics of a democratic state. Israelis need no instruction from the Golah on that awful fact. If the Haredim gain in politics, it will end democracy in the State of Israel, pure and simple.

Second, we find nothing in talmudic and related writings that makes possible scientific inquiry, that is, systematic formulation of theory and empirical testing of hypothesis. When philosophy, including science, found a capacious place within Judaism, it was only because modes of thought deriving not from talmudic but from Greek-Muslim philosophical sources had found entry. And they were perceived as alien. The great philosophers and scientists did not come from the circles who studied only the Torah, and the institutions of the Torah did not produce philosophy or science, any more than, today, they study those subjects. The Haredim have nothing to say of interest to, or to learn from, the world of science and technology. But that is where the world is made today.

Third, systematic thought on economics, such as the Mishnah assuredly presupposes, by the end of talmudic times had given way to an essentially magical conception that if one studies Torah economic questions will be solved by themselves. Rational decision-making, the conception of a market and of a market-economy — these and other givens of economics find no place whatsoever in the (at best) petty entrepreneurial thinking of the Torah in its authentic mode. Consequently, Judaism as the Haredim accurately represent it falls silent on questions of economics. How can people utterly ignorant of economics pretend to govern a modern state or to lead the Jewish community overseas?

Modern Orthodoxy in the U.S.A., the Orthodoxy of Bar Ilan University and Yeshiva University, and of the Israeli Zionist-Religious parties, all have made ample room for science, democracy, and economic theory in the curricu-

lum in the academy, and also in its formulation of public policy (though here, the Zionist Religious parties seem to leave such matters to the partners in whatever coalition gives them their annual prohibition of pork or its counterpart). That Western Orthodoxy is losing out, so it seems, to the valid claim of authenticity to the true Torah set forth by the Haredim and by their political instrumentalities.

It is pure romanticism or utter fantasy to opt for the authentic merely because it is true about the things of which it speaks. Jewish public life, both in the Golah and in the Jewish state, have also to ask about the ominous silences. The Judaism of the Talmud accurately represented, so far as the sources portray it, by the Haredim, simply cannot and will not work, not because it is wrong or humanly deficient, but because it falls silent when the work of the world has to be done.

No state can work without well-crafted public policy, without economic policy, without access to science and technology. Any lingering appeal of the Haredim to that isolationism that makes us Jews want to turn our backs on the world, any deep impulse in us all to be only Jewish, always Jewish, and, at last, the right way, the way of the true Torah of Sinai — any appeal to that profound and natural sense in us all of our Jewishness as our fate and faith and destiny will have to compete with another appeal.

It is the appeal to the simple fact that, if we are going to live in the 21st Century, we require not only the Torah but also economics, politics, and science and technology, about which the Torah, in the authentic statement of the Haredim, simply has nothing to say, nothing whatsoever. World Jewry has no choice but to turn its back on the Haredim, as they have turned their back on the 21st Century — and for precisely the same reason. Would that God had made the world so simple as the Haredim wish it to be!

They are right, and therefore we have, all of us, to reject them and their entirely authentic Torah. After all, there

Continued on page 16

Modern Orthodoxy in the U.S.A., the Orthodoxy of Bar Ilan University and Yeshiva University, and of the Israeli Zionist-Religious parties, all have made ample room for science, democracy, and economic theory in the curriculum in the academy, and also in its formulation of public policy (though here, the Zionist Religious parties seem to leave such matters to the partners in whatever coalition gives them their annual prohibition of pork or its counterpart). That Western Orthodox is losing out, so it seems, to the valid claim of authenticity to the true Torah set forth by the Haredim and by their political instrumentalities.

out a position on politics, economics and science simply will have to retreat into ghettos, having no way to cope with the formative forces in the world today. The Haredim want to make us all into Amish, and the Jews are not going to agree, even though, just now, more than a few would like to walk out on the world as it is.

The three most powerful and formative forces in all of human civilization today are

the economics, and the science, so they can live out their private lives off in a corner. Abandon the Jewish state, for Israelis, and give up all public life, for Jews in the Golah: that is the message of their authentic Judaism, with its stunning silence on democracy, capitalism, and science and technology.

There are therefore three reasons why, because of their very valid claim to authenticity to the tradition, they fail.

Why Jews are liberals

There will be adverse reaction in the Jewish community to the nationally syndicated column by Norman Podhoretz, editor of *Commentary*, in which he uses the High Holidays as foundation for a thesis that there is no ground in Judaism for unlimited attachment to liberalism.

On two counts he may be challenged.

One — that the subject is not one for discussion in the general press — we would disagree with.

The other is the logic, which is in a nutshell his claim that the allegiance of the Jewish community to liberalism is a reflection of Jewish history which, except in the case of communism, has been that rightist groups have been the tormentors of Jews, while Jews have enjoyed most freedom and security in societies which have been liberal.

While his interpretation of history as the determinant of liberalism in the Jewish community may be accurate, the obvious question is why he ignores altogether the Prophets, the expounders of the theme of the rights of the dispossessed and the downtrodden, or even in the history of the Jews in ancient Palestine when even the rights of the monarchs were circumscribed and there is ample evidence of objection to kings at all.

So we will be seeing some criticism — that is our guess — of Mr. Podhoretz. We do not know how many daily papers carry his column which, incidentally, is one of the best — not only because of Podhoretz's supreme ability with the language, but because of his incisive mind and willingness to attack sacred cow issues.

AJCongress takes a stand

The desire for peace in the Middle East between Israel and Jordan is strong in the American Jewish community, and consequently the preponderant view is in support of Foreign Minister Shimon Peres' plan for a preliminary conference including Russia which would precede direct negotiations with Jordan and other Arab states.

With that understanding, the American Jewish Congress has issued a statement supporting the Peres plan. Other national Jewish organizations — principally the Anti-Defamation League and the Conference of Presidents of Major American Jewish Organization — have criticized the Congress, if obliquely, for its action. The grounds for opposition is that American Jews should not take stands that could involve the life of Israel, when Israel itself is, if not opposed to the Peres formula, at least widely divided.

It can be assumed that the Congress understood exactly what it was doing, and was well aware of all the objections to getting involved in a question that only Israelis should answer.

Why then did the Congress act?

It did so presumably because of the close responsibilities of Jews everywhere one for the other — a responsibility which has had the American Jewish community exerting every effort for Israel's security and stability. That is the grounds on which the Congress action can be validated, although the non-Jewish world holds to the conception, a strict one, of the separation of nation states.

When Philip Klutznick, the one American Jew whose broad interest in diplomacy can be supported by his service in the Carter Cabinet, although as Secretary of Commerce, not of State, toured Arab capitals seeking an opening that could lead to peace in the area, he was broadly criticized. He foresaw the deterioration that now is reaching a

Although there is a Yiddish word which expresses the point best, "lehavdil," there hasn't been any comparison between the Pope's position on many matters that concern his parishioners and that of the Rebbe, Menachem M. Schneerson, who is the leader of the Lubavitch world movement.

Both proclaim no divergence from official positions.

For Catholics that means no birth control, no married or women priests, and so on. For the Lubavitch, the flash point is no automatic citizenship in Israel for converts under Conservative and Reform auspices.

While there is that similar approach of the two charismatic figures, there is one big difference between their followers.

While the Pope faces a widespread revolt against the positions he espouses for the Church, there is no rebellion, not in the least, in the ranks of the Lubavitch against the Rebbe. Lubavitch loyalty has never been questioned, and the Rebbe is as much opposed to women rabbis or widespread use of birth control, etc., as is the Pope.

One of the tragedies in Jewish life was the inability of Rabbi Jacob Freedman, of Springfield, Mass., to find a publisher for his

polychrome siddur, which we sought to assist him in finding a philanthropist who would take the risk. Rabbi Freedman went to bed late at night. We ought to know this, since he often woke us to plead for assistance in financing the project which he must have considered his life's high pint, while bemoaning those who could not see the importance of the book. His polychrome Haggadah did make it into print.

The reason for comment at this time is the donation of the 3,000 books in his library to the Rabbi Jacob Freedman Judaic Studies Collection at the Library of the University of Massachusetts at Amherst. The books have been described as "involving 18 languages and covering four centuries" and containing many valuable works.

The polychrome siddur was ready for the printer, and at one point a Belgian printer had already made the plates, it was that far along in the process of printing. But a remaining \$10,000 was the stumbling block. That money, not that large of an amount considering Jewish philanthropy these days, never was forthcoming. Perhaps some reader knows of an individual who might like to see this work see the light of day. The chances are that any investment would be repaid from sales.

After 16 years Nudel goes home

MOSCOW — It started with Anatoly Sharansky and now it has included Ida Nudel, one of the last big name refuseniks refused an exit visa by the Soviet Union.

The heroine, who has been closely linked with the fight of World Jewry to secure the right of Jews to leave Russia and has waited 16 years, was told just before Yom Kippur that she could leave. She plans to join her sister in Israel.

crisis stage in the West Bank and the Gaza Strip.

Now the Congress is the recipient of such challenge.

When The New Jewish Agenda called for negotiations with the PLO, The P-O demurred. In Israel the overwhelming position is against negotiating with the PLO unless it accepts UN resolution 242 and 343, which guarantee Israel's security. But on the question of a preliminary peace conference, a plurality of Israelis is in favor.

It is probably accurate to say that most American Jews believe that time is running out for Israel, and that hope for peace with Jordan is slowly vanishing as violence grows in the Occupied Territories and no real progress towards negotiations is being made.

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(Editor's note: Rabbi Cary Kozberg, who heads the Hillel Foundation at the University of Texas, Austin, has sent us this copy of his sermon for last year's Kol Nidre night, discussing our calling for open services on a community-wide basis in every major Jewish city for anyone who cares to participate.)

The place: The Hillel Office.

The time: Any hour, any work day of the week, before the High Holidays

Phone rings: "Shalom, Hillel."

"Hello, can you tell me what times services are for the Holidays?"

"8 for the evening service; 10 for the morning service. Are you a student?"

"No, I'm not. Why?"

"Well, we're primarily an organization for students, and we don't like to compete with the synagogues in town. On the other hand, we know that some people like the services at Hillel and we don't want to turn anybody away who wants to pray here. However, we do ask a \$60 contribution from all non-students. It's a one-time contribution for all the services and it helps support Hillel."

"Well, what if you only come to one service?"

"Ma'am, the contribution we're asking is \$60, whether you come to one, some, or all of the services."

"Well, I think it's terrible for people who want to come to have to pay to pray. It's people like you all who drive people away; You're always so concerned about money. I thought the holidays were supposed to be concerned with spiritual matters, but you've made it into a business!"

"I'm sorry you feel that way, ma'am. But we're just asking that people help us so that we can help them, and so..."

Click.

This conversation is rather typical at this time of the year; I always feel frustrated, confused, and even angry after calls like this one. It's all the more difficult because the conversation is over the phone, and the

caller rarely identifies himself/herself, so there is little opportunity for real dialogue.

The question of "should a person pay to pray on the holiday?" is one that comes up every year. Every year it plagues the leadership of synagogues, Hillels and other organizations that hold High Holiday services. Every year, beginning in July or August, the boards of these organizations begin making policy regarding the attendance of so-called "non-members" at services. They debate over what is a fair way to accommodate these people and still be fair to the constituencies they represent? Most of us have opinions regarding this question, so for the next several minutes, let's look at this annual Jewish controversy.

That "a person should not have to pay to pray" is already the case; one is not required to pay on Rosh Hashanah, Yom Kippur, or any other day to commune with God. One does not need a ticket to get an audience with the Holy One. In fact, all one has to do is address God with mind and heart, and feel sincere, as it says

"Karov Hashem L'Kol Kor'-
Av, L'Kol Asher Yikr'-
Aochu, V'Emet" — "The Lord is near to all who call upon Him, to all who call upon Him in truth."

If the issue were just praying, there would be no issue; we live in a country that affirms freedom of religion, and everyone can choose to pray or not, as he/she sees fit, silently or aloud, privately or in public.

But praying per se is not the issue. The issue is the phenomenon of communal worship, indeed a compelling one for Jews at this season. The question is whether or not a Jew's right to pray in a synagogue with other Jews, particularly on the High Holidays, is conditional or absolute.

There are those who believe that a Jew's right to attend services at synagogues and at Hillels during the holidays is conditional on his or her membership and that all Jews, particularly those on the fringes of the community, should at least support a synagogue if they expect to be able to pray in one; that a lack of supervision encourages and per-

mits people to take advantage of these situations.

When this position is taken as a hard-line, as it is in big cities where the numbers of unaffiliated Jews is great — then the attitude put forth suggests the tale of the man who went to find his friend who happened to be in services on Yom Kippur. The usher asked for the man's admission ticket. He didn't have one, but he absolutely had to find his friend because it was an emergency. The usher replied: "OK, I'll let you in this one time... but don't let me catch you praying."

Then, there are those who believe that the right of access to a synagogue on yontiff is absolute — that a Jew to whom praying with other Jews is still important, should not be turned away — that even a fringe Jew, a two-day-a-year Jew, is still a Jew, still a member of the House of Israel, still a part of the family, and as such should not be treated like an outsider. On the contrary, even if he is seen by others, or sees himself as an outsider, then the laws pertaining to fair treatment of the stranger must be adhered to. Menschlichkeit should not

Pay to pray? A rabbi's view

By Rabbi Cary Kozberg

be obscured by vindictiveness or exclusivity on the part of synagogue leadership.

This is the position taken by Gabriel Cohen, editor of the National Jewish Post and Opinion, a widely read Jewish weekly periodical. Every year in his New Year's editorial, he calls upon the Jewish community's institutions — particularly the federations in different cities, since these represent the Jewish community in those cities — to make religious services for the High Holidays available for the non-affiliated. He suggests that "halls be rented, advertisements be placed in the media — not only the Jewish media" and "any Jew be advised that an open service is available to him or her, and there is no obligation attached to the free services."

I believe Mr. Cohen's position is one that sees a wider vision for the community. It is one that encourages the inclusion of as many Jews as possible, no matter how alienated they may feel. Making High Holiday services available to the non-affiliated is a way of decreasing that alienation that many Jews feel from synagogues for whatever reason, rightly or wrongly.

However, I disagree with Mr. Cohen when he states that such services should be available without obligation. I believe there is an obligation, an appropriate one attached to attending services, but it is not based on the mindset of the market place. Rather, it is the obligation that is based on the value of tzedakah, a value that is of the utmost significance at this time of the year.

Anyone who understands what tzedakah is, knows that its proper definition is not "charity" — charity implies a gift from one person to another given out of a sense of pity, out of feeling sorry. Tzedakah, on the other hand, has to do with what is right and just. As part of the formula for reconciliation between God and humanity — repentance,

prayer, righteousness, tshuvah, t'ilah, tzedakah, — it has to do with obligation, the obligation to care for one's community, particularly the individuals and institutions that depend on communal support.

Thus, it is not at all inappropriate to expect support from all members of the community, not just the more involved ones.

Indeed, for the recipients of tzedakah, the word is not just a topic for a sermon — it is the key to survival. As director of an institution that depends on tzedakah in a major way, I can tell you that without individual contributions, we could not function. We could not have repaired our air conditioner, the seven times it needed work this year: we could not have repaired our Torah scroll last year, electricity bill, which this month was over \$1000.00. Without such contributions, indeed, we wouldn't even be able to clean the bathrooms.

As I see it, there is certainly an obligation inherent here, but it is not a business one. Instead, it is the sort of obligation that we've mentioned throughout the past week and a half — the obligation of covenant. Just as we want the community to accommodate us for the holidays, by making its institutions available for us to utilize, so we must accommodate these institutions, so that they can be available to accommodate in return. To paraphrase a well-known biblical verse, synagogues and Hillels do not live by good wishes alone.

To be sure, there are individuals who are truly not able to contribute what is requested. But, this has become, unfortunately, an all-too-familiar response on the part of many people. Therefore, let those who respond in good faith but who are truly unable to financially donate what funds they can (for after all, the Rabbis teach that even the recipients of tzedakah are also obligated to give tzedakah), and, in addition, make

up the difference by volunteering time: there is not a Jewish organization which could not use more concerned, active volunteers. The combination of money and time make for a clear, demonstrable act of one's good faith in meeting one's obligation.

I believe that the alienation felt between the unaffiliated and Jewish institutions is due to bad communication. On the one hand, leaders of synagogues who feel responsible to their membership don't want to see "freeloaders" take advantage, and therefore take a hard line. On the other hand, Jews who are not affiliated but who want to pray with other Jews on the holiday do not affiliate because of what they experience as an air of exclusivity within high fees structures. Often, their experience regarding the holidays is that they view admissions policies as money-hungry, exploitative, and they react accordingly.

Better communication is needed, and perhaps one way of promoting better communication is to change the terminology, change the words and hopefully, therefore, the mindset. We need to get away from phrases like "cost of tickets", "we charge \$X for services", etc., and instead substitute the language of tzedakah and mitzvah: "a donation of \$X is encouraged, desired, and needed."

Not only should the terminology be changed, but the tone needs to be changed as well. Not only the lyrics but the melody. When people call to inquire about services, rather than respond coldly, matter-of-factly, in a "businesslike" tone, the tone should be one of encouragement and welcome. Obligations can be communicated in ways that are firm but warm, ways that tell the callers, that they are members of the House of Israel, they are family, they are welcome as family, and they are needed as family.

At the very basis of this is the matter of trust and

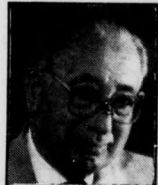
Continued on page 16

Pope to yield on Israel

By **RABBI SAMUEL SILVER**

Will the Pope recognize Israel?

In all the brouhaha during his visit here, this question was often asked, and ignored.



But Marek Halter, author of the best-selling "The Book of Abraham," says he spoke to the Pope's man in Paris about it some time ago, and got something of an answer.

Halter was in Montevideo, Uruguay at an International Book Fair and he was interviewed by Egon Friedler, who writes about it in the English section of the Forward. A proud Jew, Halter said he often spends time with the Cardinal of Paris, who was born a Jew. He said he chats with Cardinal Lustiger in Yiddish. And what did Lustiger tell Halter? He said the Pontiff told him he was going to establish diplomatic relations with Israel. In Halter's words, after the visit by the Pope to a Rome synagogue, he indicated that "the next step will be the recognition of Israel. Pope John Paul II told me it would take another year."

The Jewish Pope

The juxtaposition of the papal visit to the U.S. and the holy days prompted Dr. Heshil Klepfish, of the Forward, to retell the legend about the "Jewish pope." There are many versions of the story. According to one, a rabbi in the Middle Ages, whose name was Simeon ben Isaac, had a little son kidnapped by Christians, who raised the youngster as a Christian. Eventually he became pope, but fretted because he had no relatives.

Finally, one of the priests who knew his background told him he was born Jewish. He then demanded to see his father, who was brought from Mainz, Germany to Rome. The rabbi disclosed that his

son, Elchanan, had actually been kidnapped. The pope was so distressed at the news that he went out to a high tower and jumped to his death.

Allusions to this story are found in some of the piyutim chanted on Yom Kippur. Did this every really happen? Klepfish points out that one pope, Anacletus II (1090-1137) did indeed have a Jewish background. And the writer muses that when you think of all the children that were in the course of history nabbed and kidnapped by Christians, something of the kind may indeed have occurred. One thinks of the present Cardinal of Paris, Lustiger, who was born Jewish. Some say he has a good chance of one day occupying the Vatican.

Klaperman bows out

Rabbi Gilbert Klaperman, president of the Synagogue Council of America, was slated to speak for the Jews at the encounter with the Pope in Miami. But at the last moment he was stopped from doing so because his Orthodox colleagues in the Rabbinical Council of America (which Klaperman once headed) and the Union of Orthodox Hebrew Congregations were dissatisfied with the papal responses to Jewish complaints. Klaperman was then told to desist from the role of spokesman, with the implication that if he didn't, the Orthodox would pull out of the Synagogue Council (which would mean its collapse). So Rabbi Klaperman stepped down to the disappointment of his congregation in Lawrence, N.Y., and his wife, Susan Alter, a member of the New York City Council, who flew to Miami for the occasion). So it was that Rabbi Mordecai Waxman (the Conservative rabbi of Great Neck, N.Y., and former Synagogue Council head) delivered the response to the pontiff. (Algemeiner Journal)

Rabbi Samuel Silver may be reached at 2475 West Atlantic Ave., Delray Beach, Fla. 33445.

Outstanding thinker — Emil Fackenheim

By **ARNOLD AGES**

It has been several years now since Emil Fackenheim retired from his post as professor of philosophy at the University of Toronto. Almost



immediately thereafter he went on aliyah and has been associated with the Hebrew University of Jerusalem since.

Fortunately Fackenheim comes back regularly to the city which was his home for four decades and in which he wrote his most celebrated works on German philosophy and on Judaism.

Fackenheim's return to Toronto this year has been especially auspicious because it is coincident with the publication of two books by him. One, an anthology of his writings entitled "The Jewish Thought of Emil Fackenheim" (Wayne State), presents the gamut of his views on Jews and Judaism from an essay executed in Germany before World War II to meditations on making aliyah published only recently.

Fackenheim's second book, "What is Judaism?" (Summit) is nothing less than Fackenheim's distillation of the essence of Judaism as he filters it through an original mind. In a recent conversation I had with Fackenheim he indicated that he hoped this "popular" book would be well received by the Jewish public.

I would like to share with my readers a short survey of the book — which I believe belongs in the great tradition of books such as Leo Baeck's "The Essence of Judaism" and Milton Steinberg's "Understanding Judaism."

In 1938 when synagogues all over Germany were razed during Krystallnacht, Emil Fackenheim, then a 22-year-old rabbinical student in Berlin, was challenged by a probing colleague with the remark: "You are a student of Judaism. You tell us what Judaism has to say to us now!"

Half a century ago Fackenheim, so shaken by Germany's embrace of Nazi barbarism, could not summon a response. In the voluminous writings which he has composed since that grim period, Fackenheim has attempted to provide some answers to that gut-wrenching query.

His responses have earned him the reputation of being the preeminent Jewish philosopher today, standing in the same line as Martin Buber and Abraham Joshua Heschel. Fackenheim's essays on the Holocaust and his injunction that "Jews must not grant Hitler posthumous victories" by abandoning Judaism are among the reasons he is considered to be the most seminal mind in the Jewish world.

In "What is Judaism" Fackenheim undertakes a daunting and ambitious project. It is unlike any other work on the subject because the author has transformed his inquiry into a unique amalgam of history, theology, philosophy, sociology and autobiography.

For Fackenheim the Jewish religious idea can be explained only imperfectly through abstract theological analysis. It must, in his view, be filtered through the Jewish experience.

In his exposition of the essence of Judaism consideration is given to the major motifs — the Bible, the idea of the covenant, the Talmud and the nature of Jewish law, the place of study, the cycle of the Jewish year, messianic concepts, the Holocaust and the State of Israel.

Fackenheim's survey is a daring and successful accomplishment, for in a period in which there are at least four denominational interpretations of Judaism (Orthodox, Conservative, Reform, Reconstructionist) his deft parsing of the major concepts generally avoids a partisan embrace.

Happily, Fackenheim rises above jurisdictional interests to posit an understanding of Judaism that Jews in general will appreciate and from which non-Jews will derive much instruction.

Fackenheim suggests that fidelity is one of the anchors of Judaism. "Without fidelity," he writes, "Jewish history in

ancient times would never have begun; without fidelity, Jewish history, in our time, would come abruptly to an end." (p. 48) That faith in ancient traditions, he notes, is expressed continually in the concept of "Teshuvah," which is defined as a "turning and returning in which the old is renewed." (p. 53)

In his comments on the Hebrew Bible, the Tanach (as it is known in its Hebrew acronym) and the Talmud, that Encyclopedia Britannica-size compendium of Jewish law and lore, Fackenheim walks a respectful line between the liberal view of them as human compositions and the Orthodox views on their sacred nature. Everyone can agree with his quotation from Franz Rosenzweig, the great German-Jewish philosopher, who said that the "Torah is the only book of antiquity that is still in living use and that the Jewish people owes its survival to."

That survival, however, was never, according to Fackenheim, based on a primitive or fundamentalist view of tradition, "implying as it does that, had there been tape recorders at the time, Moses could have spared himself the trouble of ascending the mountain and sent a machine instead." (p. 75) For Fackenheim, revelation is a divine incursion into the world of man, "necessitating a distinction between the event of revelation itself and a text that it 'stimulates.'" (p. 75)

Among the most eloquent sections in the treatise is Fackenheim's discussion of the idea of the Biblical covenant with the people of Israel and the concept of chosenness. Although the nature of these appointments is ultimately unanswerable according to Fackenheim, he does suggest a high purpose — "that located between Creation and Redemption, a Jew testifies to the reality of the first and the hope for the second." (p. 110)

The idea so popular in Jewish tradition that the Jew is "one who testifies against idols," (p. 116) is a major focus in Fackenheim's essay. The idea was ridiculed as Enlightenment spread throughout

Continued on page 16

Buy Israel Bonds!

The High Holy Days in Israel

by SAMSON KRUPNICK

With joyous greetings resounding throughout the land Israelis and thousands of Jews from abroad welcomed the High Holidays, Rosh Hash-



nah and Yom Kippur. "Shana Tovah" was the good wish on everyone's tongues, accompanying every shalom extended to one and all. The working public were recipients of gift packages and bonus checks from employers, a custom of long-standing here, adding to the cheer of Yom Tov. What is most impressive about this season is the spirit of friendliness and concern for the Israel Defense Forces on the fronts and on duty, for the aged, the disabled and particularly for the newcomers.

As in the past, regular services to capacity worshippers were held in some 10,000 Orthodox synagogues, Sephardi and Ashkenazi, in 36 Conservative (called Traditional) synagogues and in 21 Reform (called Liberal or Progressive) synagogues throughout the country. In addition, many thousands prayed at the Kotel, in hotels where services were conducted and in all army camps, as well as at the fronts where possible.

A special festive atmosphere prevailed in the Absorption Centers throughout Israel, where thousands of new olim from the Soviet Union have arrived in large numbers, particularly in the past few months. The Ministry of Absorption, the Jewish Agency and many volunteer organizations, including Emunah, Amit, Wizo and Naamat, sprang into high gear action to make the newcomers happy and welcome here, after their undergoing the months and years of hardships in the Soviet Union upon applying for exit visas. Receptions were held in numerous locations, and a general call was issued to all Israelis to

invite to their homes new olim.

We had the pleasure of chairing such a reception to Yuli and Tanya Edelshtein, dissidents who stubbornly dedicated themselves to teach Hebrew and guide Jews there in Torah and Zionism. Yuli had served jail sentences and had suffered many beatings, but his spirit remained unbroken. All present were inspired by his message. Welcoming him was his close friend and associate both in teaching and in prison, Yosef Mendelevich, who has established in Israel an organization to teach Soviet olim in classes and semi-

directors of the programs and of the teachers whose influence extends far beyond the classroom. These olim conducted their own services and were supplied with prayer books and holiday necessities. The aged and disabled received special attention, as is the proper custom here. Womens' organizations with the volunteer help of youth groups brought holiday gift packages to their homes and wherever possible; in community centers, services were conducted.

In the 10-day interim "Days of Repentance" hundreds of thousands from eve-

In the 10-day interim "Days of Repentance" hundreds of thousands from everywhere streamed into Jerusalem. For us Jerusalemites, it was a time of great pleasure, as it was in Temple days according to Talmudic accounts. Tradition has it that despite the million or more olim to Jerusalem during the Holidays "no one ever declared 'tzar li hamakon' (I am overcrowded)." There appeared to be room for everyone.

nars and guiding the newcomers in the ways of a free life in Israel where everyone directs his own affairs rather than receive directives from others — a process of adjustment not so simple.

Ethiopian Jews, olim of the previous two years, continue to receive close attention and are progressing remarkably. Our contact with various groups of olim from Ethiopia, including those training as spiritual leaders, the Kessim, at Ramot Shapira, Machon Meir and Mevasseret Zion Educational Center, gives us an unusual insight into some of the major problems which these educational institutions have successfully contended with thanks to the patience, devotion and expertise of the

rywhere streamed into Jerusalem. For us Jerusalemites, it was a time of great pleasure, as it was in Temple days according to Talmudic accounts. Tradition has it that despite the million or more olim to Jerusalem during the Holidays "no one ever declared 'tzar li hamakon' (I am overcrowded)." There appeared to be room for everyone. A major feature offered free to all comers is the walking tours around the walls of the Old City as well as the tours within the Old City, enjoyed by many thousands. The Israel Museum presents special holiday exhibits and programs for young and old. The Liberty Bell Park, just below our window, is teeming with action

Continued on page 16

POSTMARK ISRAEL

Israelis coming home

An Israeli psychologist, Mottie Peleg, resident in the U.S. for 17 years, has recently completed an in-depth study of the yordim. He finds that despite all the obvious indications of material success and even prosperity of many of them, they are unhappy, depressed, homesick and subject to guilt complex.

Perhaps this is the reason why the tide shows signs of turning, and Israelis in growing numbers are beginning to return home. In 1986 about 10,000 of them packed their belongings and came back. The final figure for this year is expected to top that.

For one thing, Israel's Ministry of Immigrant Absorption is now offering substantial help in easing their re-integration into life here. Furthermore, Israel consulates abroad have begun to play an active role in seeking out and encouraging Israelis to come home. There has been a steady stream of literature from here directed to the yordim, not only spelling out the psychological advantages of life in Israel but also describing the material assistance which the authorities here are prepared to offer.

Much as Israel would like to have its wandering sons return, there has also been some serious questioning as to the long range effects of the aid program. If considerable help, including financial, is provided to the yordim, it is argued, does this not serve as encouragement to many Israelis still at home, who contemplate leaving the country, to go ahead with their departure plans, knowing that if they fail to adjust abroad the Israel government will throw them a generous life line?

In the past the yordim were criticized and preached at, but it is now understood that they do need help in overcoming the problems of return. The problems are many, among them social and personal elements of facing their old friends here and making tacit admission that their decision to leave in the first place was a mistake. There are problems of job, of housing and even of adjustment to the kind of economic controls which are unknown in America.

Yet despite all this, it is significant that 95% of those who do come back succeed in adjusting and slip quickly back into the mainstream of Israeli life, usually to the great joy of their children and families.

But Mottie Peleg, the psychologist who itemized all the degrees of unhappiness and depression experienced by the yordim, still remains in New Jersey. — A.C.

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SOCIAL CALENDAR

By Jean Herschaft

Abba Eban mesmerized the glittering roster of guests at the annual American Associates Ben Gurion U. of the Negev dinner while guest of honor, the lovable Jack Weiler, wowed them with his inimitable humor and ability as a sparkling fundraiser, at the Pierre Hotel. Hosting was Isaac L. Auerbach, president, American Associates, and Eugene M. Grant, the dinner chairman. Chaim Elata, the new Negev U. president, provided the academic viewpoint.

On the current global scene, Eban offered the following advice: "...the mistaken policy of supporting Iran by the dispatch of arms is one which both the U.S. and Israel should regret and abandon. The most tragic result of the Gulf war would be a decisive victory for Khomeini's Iran. A Middle East dominated by a fundamentalist interpretation of Islam would make it difficult for Israel to enjoy a degree of peace or stability and Western interests would be fatally injured. No threat from Iraq would be equal to this danger, and U.S. policy is now in the right direction..."

He made a strong pitch for a resumption of the peace process begun under the initiative of Shimon Peres, the Israeli foreign minister, and supported, he said, by the U.S. and other Western countries.

"Soviet policy is more likely to be moderated by participation in the peace process than by exclusion. Israel's readiness to consider the establishment of an international peace conference has already led to some progress in relations with the Soviet Union and China, but not sufficient progress to enable negotiations to begin. The worse possible advice is that which consists in leaving the present condition alone," he warned.

In reviewing the 40 years of Israel's existence, he focused on what he terms the "ambivalent results of the Six Days War," which while it provided political gain and elevation of Israeli pride, "left us with a structural defect the like of which does not exist in any other country of the world. We are exercising a coercive jurisdiction over a foreign population embracing 1.3 million non-citizens who have no definition of their civil rights or their national personality and who neither give nor owe any devotion to our flag, our faith, our tongue, our national vision, our Zionist principles, our Jewish solidarities or our history experience."

Eban continued his powerful message: "Within a dozen years there will be 4.5 million Jews and 3.5 million Palestine Arabs in the enlarged area of the Land of Israel. We shall face the danger either of losing our Jewish character or our democratic principles or both. Nothing but a peace settlement with the determination of agreed boundaries and effective security arrangements and commitments can resolve this structural disharmony."

Eban hammered away that this new structure has to be negotiated. "It cannot be unilaterally resolved, nor can there be a total return to the fragile situation out of which subsequent wars have erupted."

He then invoked the name of a leader he termed "one of the Jewish people's most faithful friends in all our history, Secretary of State George Shultz who has diagnosed this as the demographic time-bomb that has come near to explosion..."

Robert H. Arnow, chairman of the Board of Governors, BGU, delivered greetings. Jack Weiler, who was presented with the Ben Gurion Negev Award, contributed \$1 million that will go to the Fellowship Endowment Fund bearing his name.

Jack Weiler, a real estate tycoon, quipping about the high rents in New York: "Imagine — I got Abba and Suzy Eban an apartment on Central Park South for \$250 per month when he was at the UN. And imagine! He left that apartment!" The hilarity of the economic observation broke up the crowd. Among the guests: Eli Evans of the Revson Foundation that had been the main sponsor of Heritage TV series based on Eban's book and narrated by him; Bobbie Adams; Mrs. Nathanson Arnold Foster; The Chillewich

Continued on page 16

JEWES BY CHOICE

Jewish vs Christian way of death

By SAMANTHA LINDBLAD

Although we all know that one day we will be faced with the death of a parent, no matter how much you try to prepare yourself beforehand,



when it happens it is devastating.

August 31 we received word that my husband's father had just died.

At that time, with hundreds of fires burning out of control throughout California, my husband had to make the trip alone and when he arrived in Utah it was chaos.

First was a meeting with the printers about cost and design of the funeral programs, then the writing of the obituary notice. Next was a trip to the mortuary to select a casket, then contact those his father wanted to sing and eulogize at his funeral, arrange for the service, the flowers, and on and on.

And then came the viewing — a most horrible and gruesome practice. The deceased lies in an open coffin on a small platform in the large reception room of the mortuary. Hundreds of people arrive and you must greet each one, try to remember who they are, and at least half of them will tell you, "Doesn't he look wonderful? Didn't they do a good job?"

Then comes the private viewing for immediate members of the family. My father-in-law was a devout Mormon, thus, at this time his son was required to put a white cap on his father's head and tie the string to the shoulder of his temple garments.

Finally, the long drive to Logan, the graveside service, and burial.

My husband could not grieve, he had not time to mourn his father until the following week when he returned home to me.

For weeks he experienced strong physical sensations such as restlessness, shortness

of breath, and enormous chest pains until I became terrified he might suffer a stroke.

I felt helpless to help him — and then I read Carol Hausman's article "First You Mourn" (Moment, Sept. 1987), and began to talk about his father.

"I remember your father telling about when he was on a mission for the Church as a young man in 1916," I said. "The incident I remember best was when he and his senior missionary companion, an Elder Mendenhall, knocked on the door of one house and the guy who answered was drunk. When he learned they

Co. of El Cerrito was one place he called on annually for donations of lumber," I said. "Then one year he missed visiting them and when he dropped in the following year the manager said, 'Where have you been, Victor? I told Mr. Hill you must have been sicker than hell to miss us last year.'"

Finally, my husband began to chuckle, he began to talk and to add memories of his own... and he began to heal. The grief is still there, but he is beginning to deal with his memories and his feelings.

As Ms. Hausman wrote in her article: "The standard pre-

And then came the viewing — a most horrible and gruesome practice. The deceased lies in an open coffin on a small platform in the large reception room of the mortuary. Hundreds of people arrive and you must greet each one, try to remember who they are, and at least half of them will tell you, "Doesn't he look wonderful? Didn't they do a good job?"

were missionaries he let go with an avalanche of profanity against Mormons. So your father just up and socked the guy and knocked him flat. Mendenhall grabbed your father and started pulling him down the steps, saying, 'You don't do it that way! That isn't the way we convert the people!'"

I talked of his father's work as a Scout executive and his procurement of materials for various camps he established, including Camp Lindblad named in his honor in Northern California.

"I remember Hill Lumber

scribed features of a halachic Jewish funeral — the plain coffin, the shroud, no flowers, no music, almost immediate burial — all cut down on the number of decisions that have to be made at this difficult time, and constitute another of the psychologically sound aspects surrounding the Jewish way of death."

I'm glad I'm a Jew and that my own children will never have to go through what their father did.

Samantha Lindblad can be reached at P.O. Box 1135, Sugarloaf, CA 92386.

New tennis star on horizon: Jaite

NEW YORK — That new tennis great who has appeared on the horizon from Argentina has won his second major tournament in eight days as Martin Jaite defeated Karel Novacek of Czechoslovakia by the score of 7-6,

6-7, 6-4, in the finals of the \$117,000 Grand Prix in Sicily.

His earlier win was in the Barcelon Grand Prix was even more startling. His victim was Mats Wilander of Sweden in five sets, 7-6, 6-4, 4-6, 0-6, 6-4.

Understanding men — never

By ARLENE G. PECK

Recently my publisher alluded to the fact that my writing has been generated to the female of the species. He also gently reminded me that men



also read my newspapers. Well, assuming that is so, I want to take this opportunity to really delve into the subject which I make no claim to know about — MEN!

Because of the obvious shortage of available males, many women have resorted to having to choose a prospective mate with less thought than they would pick a poodle. At least with a poodle you've had a chance to check whether or not they've had their shots and have no communicable disease. There are, however, options which are available if you should set up light housekeeping with anyone of the male gender. So, in keeping with that thought, I would like to take this opportunity to give you the benefit of my less than vast experience and discuss the good, the bad, and most definitely, the ugly.

Actually, for those that might be so inclined, life is a sexual smorgasbord of variations to the death-do-us-part variety. However, women usually have more discriminating taste, and contrary to the attitude of the male, the men most definitely do not look better closer to closing time. In fact, with the onset of AIDS, anyone who is still looking for love in all the wrong places, like that sleazy neighborhood bar, has a definite death wish. However, if it came down to the issue of meaningless sex or a root canal...

Let's talk variations. For instance, should a woman look for a man with lots of money? My mother of blessed memory, Queen Mollie, raised me under the creed that if one is good, two is better. She also repeated to me at least

once a day from the very moment that I began wearing my training bra that it was just as easy to marry a rich boy as it was a poor one.

She was wrong. However, I've noticed that my friends who married for money earned every dime of it. Although, quite frankly, I've wondered what it would be like to be the type of woman who bruised easily because men were continually flinging jewelry at them.

Incidentally, women who are named Thelma, Bertha, Mavis or Lithonia will never have that experience either. Nor should they aspire to

of dollars of real estate bought by the pray and pay crowd and was worshipped by the masses? Did you ever notice how television preachers are always soliciting you to send money to G-d. But, they give you their address. Anyhow, appearing with him as a superstar was where she probably first learned her make-up skills.

Queen Mollie also thought that her daughter, The Empress, should, at the very least, marry a professional. That was my second mistake — not listening to my mother. At one point during my impetuous youth, there was a heart sur-

For those that might be so inclined, life is a sexual smorgasbord of variations to the death-do-us-part variety. However, women usually have more discriminating taste, and contrary to the attitude of the male, the men most definitely do not look better closer to closing time. In fact, with the onset of AIDS, anyone who is still looking for love in all the wrong places, like that sleazy neighborhood bar, has a definite death wish. However, if it came down to the issue of meaningless sex or a root canal...

being swept away to the islands by a Tom Selleck look-alike. The best that they can hope for would be a Coors Beer at the Chat n' Chew.

I have always wondered how life with a man of the cloth would be. I don't think that the pay for rabbis is as bad as some of the others, but without a doubt it is not as lucrative a career as television evangelist. Tammy Faye knew what she was doing when she gave up her position as sales representative for Estee Lauder and latched on to 'ole Jim boy. Where else could she have met a man who had a job where he worked two hours a week, owned millions

geon who was vying for my attention. Today, he probably owns Arizona.

But, money or the lack thereof isn't the only topic which can cause a crimp in a relationship. High on the list of topics which make one feel like the floor of a New York cab or the fuzzy end of a lollipop, are sexual problems. I think that men have them because they suffer from the lockjaw syndrome. Talking is not in the genes of the average or not so average male and since they don't open up they never have the opportunity to find out that the problem is curable. Whatever it happens

Quotation of the week

At this writing, Billy Hatcher, the Astro's best hitter, has been suspended for 10 days. He was caught using an illegal bat. Some of us saw Billy's bat break as he tapped a slow roller toward first base. The umpires displayed the broken bat's hollowed surface and summarily ejected Billy from the game.

Explanations followed: It was really pitcher Dave Smith's bat, used only for batting practice. Billy ran out of his bats and just took it unknowingly from the rack... Perhaps so, but the verdict and penalty were just.

An Astros fan, I was distressed to lose our best hitter during the pennant race crunch. I was more saddened that our team's character had been stained. I was most saddened by the reaction of many fans. Comments ranged from "no big deal, everybody is doing, we just got caught" to "you do everything you can to win, even cheat a little." Would a parent at the game really want a young son or daughter to receive that message?

The sporting world mirrors life. When the stakes are high, we press for maximum advantage. We mobilize all our skills and are tempted to stretch the bounds of the permissible. But unless we live by the rules — even if we don't get caught — our victory is as hollow as that bat and something much larger than that game is at risk.

At this season we prepare to rejoice with the Torah. Its wooden rollers frame the sacred text. Torah embodies rules, boundaries, limits. Torah reminds us that cheating is not permissible. When cheating becomes the norm and we become blasé about the violators of the rules, we have all lost much more than a game.

By the time you read this the pennant race may have been resolved, but the issue remains to test us each day of our lives. — Rabbi Samuel E. Karff, Temple Beth Israel, Houston.

to be.

Men have to worry about performance anxiety because everything is always so evident with them. A woman could show enthusiasm or lie there like a lox and who would know? Actually, I've always had a little trouble with the word "performance". I mean, it sounds as though he's Phil Collins getting ready to appear before Carnegie Hall. We've come a long way from the days of my parents when all they had to do was turn out the light and remember the basics.

Cool Whip. wasn't even invented! Today people have been conned into thinking that they must be innovative. It was only recently that I learned the difference between sensuous and kinky. Sensuous is when you use the feather...kinky is the whole chicken!

Probably the biggest sexual problems are those that are caused by finding out that he is sharing his problems, performance or whatever it is that he wants to call it, with another woman...or man. Since men don't have that marvelous network of support system that comes so naturally with women, quite often they feel the need to reinforce their doubts by comparison with greener pastures. Which, quite often turns out to be a middle aged woman between 18 and 22.

Some women are so cold or secure that they can handle sharing. Personally I would rather be celibate than share. And, frankly would become quite tempted to cut his and her heart out with an emory board. Comparison may be the American way but I have noticed that men rarely are able to handle comparison as to their statistics of their various body parts, their measurements or golf scores.

Men and their moods vary greatly with their habitats. But, one thing that they all have in common, eventually, is MID-LIFE CRISIS. For some this begins just as they hit puberty and depending on their social retardation can last until the other side of death. My mother went through menopause for the better part of my youth. For 20 years she had hot flashes and my father would remind me to be nice to her because she was "going through the changes."

Men, when they hit that phase in their life are quite easy to spot. Something is amiss when they look longingly at travel brochures. When they suddenly lose 40 pounds and start hanging out at Gold's Gym. And, you definitely know something is up when they begin wearing \$100 aviator glasses, gold chains to their navel and burn their polyester.

Continued on page 16

GENEALOGY

By Judith R. Frazin



This column is aimed at aiding readers who are tracing their family roots. Judith R. Frazin is a lecturer on genealogy and is president of the Jewish Genealogical Society of Illinois. She is the author of a book which provides guidance for genealogical researchers. Readers may send their requests to Judith R. Frazin - Genealogy, 1025 Antique Lane, Northbrook, IL 60062. There already is a backlog of names to be researched, so time may elapse before the appearance of the answer to your request. Frazin is also available for those who wish her to conduct additional research for a fee.

As mentioned in a recent column, sharing of materials is one of the keys to success in family-history research. You need the cooperation of both relatives and non-relatives to obtain all possible information about your family. One of the ways to get new points of view and new sources of information is to hook up with the Jewish genealogical society in your area.

If you are able to attend society meetings, you will find that being in the same room with other researchers almost always results in your learning something new about how to do research or about your family or shetl.

If you don't live near enough to a Jewish genealogical society to be able to attend meetings, there are several societies who produce publications loaded with research tips, news of recently published sourcebooks and/or personal research experiences of various individuals. Reading these publications will often give you new information which you can use in your own research.

I strongly recommend that if you are trying to do research you join a Jewish genealogical society or subscribe to a genealogical publication. One of the readers of this column, Dr. Abram Hodes of San Bernardino, Calif., wrote to ask me for a list of Jewish genealogical publications.

I am using Dr. Hodes' letter as an excuse to publish not only a list of Jewish genealogical publications but also a list of all the Jewish genealogical societies in the U.S. (There are also two Jewish genealogical societies in Canada, one in France, one in England, one in Switzerland, and one in Israel.)

In the following list, the name of the Jewish genealogical society is followed by the name of the contact person, the address of the Society, the name of the Society's newsletter (if there is one) and the frequency of publication. Publication names which are followed by an asterisk are published irregularly.

This list was accurate as of this past spring when the names and address of all the Jewish genealogical societies in the world were published in *Search*, an international quarterly for researchers of Jewish genealogy. Many thanks to Alan Spencer, editor, for his permission to reprint the list.

Arizona: JGS OF PHOENIX — Carlton Brooks, 720 West Edgewood, Mesa, Ariz. 85202.

California: JGS OF LOS ANGELES — Herb Mautner, president, 6507 Longridge Ave., Van Nuys, Calif. 91401, *Roots Key* (quarterly).

JGS OF ORANGE COUNTY — Bernard Behrens, president, 3740 Casselle Ave., Orange, Calif. 92669, *Avi-Avot*.*

JGS OF SAN DIEGO — Roberta Berman, president, 5835 Kent Place, San Diego, Calif. 92120, *Discovery* (quarterly).

JGS OF SAN FRANCISCO BAY AREA — Martha Wise, president, 1990 20th Ave., San Francisco, Calif. 94116, newsletter (quarterly).

Florida: JGS OF SOUTH FLORIDA — Herbert Unger, acting president, 8045 SW 107th Ave., #313, Miami, Fla. 33173, *Tayerer Landsman*.*

New York: JGS OF BUFFALO — Murial Selling, 165 Denrose Dr., #5, Tonawanda, N.Y. 14150.

JGS, INC. — Steven W. Seigel, president, P.O. Box 6398, New York, N.Y. 10128, *Dorot* (quarterly).

JGS OF LONG ISLAND — Naomi B. Feller, president, 5 Knox Place, Dix Hills, N.Y. 11746.

JGS OF WESTCHESTER — Joseph Fibel, 94 Beverly Rd., New Rochelle, N.Y. 10804.

North Carolina: JGS OF RALEIGH — Chava Katibian, 8701 Sleepy Creek Dr., Raleigh, N.C. 27612.

GUTMANN ON ART

Athens' Jewish Museum

By JOSEPH GUTMANN

The history of the Jews of Greece is little known. However, due to the dedicated efforts of Nikos Stavroulakis and his staff, evidence is being



brought together to visually document the rich 2,000-year Jewish experience in Greece. In 1977 a small museum was established which, with the help of friends and supporters in Greece and the United States, has recently moved to new quarters to accommodate its expanding collection of artifacts. The museum is now conveniently located on

Constitution Square in the center of modern Athens.

Most of the objects in the museum come from Romaniote (native Greek-Jewish) communities, which were augmented considerably by the arrival of the Sephardim — Jews from Spain and Portugal — who were invited in by the Ottoman Sultans to help them in their commercial endeavors. The collection now comprises some 5,000 objects, including Ottoman brocades, liturgical items and Greek-Jewish costumes. The earliest archaeological remains come from such excavations as that of the fourth-century CE synagogue found in the ancient agora of Athens and a sixth-century CE synagogue mosaic floor from the Greek island of Aegina.

The museum is especially rich in costumes that vividly render 18th- and 19th-century Jewish life. The costumes are

imaginatively displayed against a backdrop of reconstructed rooms of the period, complete with fireplaces and divans from well-to-do houses of Macedonia, Thrace and Western Anatolia. Prints, too, dating from the 16th century reveal what clothing of the period looked like.

Most interesting is the exhibit of *tikim*, the wooden cases used to protect the Torah scrolls. Unlike the Ashkenazi practice of reading the Torah while it lies flat on the reader's desk, the Romaniote Jews follow the Islamic practice of reading the Torah while it is standing upright on the reader's desk. These *tikim* are painted and covered with veils, some of which date to the 17th century. The Jewish Museum of Greece has also reconstructed a traditional Romaniote-style synagogue using the interior furnishings of the former synagogue of Patmos.

A separate section of the museum is devoted to Jewish handicrafts from Ioannina. Especially popular were garters made by Jewish women to be worn by mountaineers. One exhibit centers around brit milah and includes caps that were worn by the infants, as well as the amulets and surgical instruments that were used.

Another section deals with the Holocaust and the deportation of Greek Jewry. Such large communities as Salonika, which at one time had as many as 150,000 Jews, were almost completely destroyed; only about 5,000 Jews remain in Greece today.

All visitors to Greece should not only place this fascinating museum on their itinerary, but give it the financial support it so desperately needs and so richly deserves.

Ohio: JGS OF CINCINNATI — Morris Fogel, chairman, 1580 Summit Rd., Cincinnati, Ohio 45237.

JGS OF CLEVELAND — Arlene B. Rich, 996 Eastlawn Dr., Highland Hts., Ohio 44143, *Cleveland Kol* (monthly).

JGS OF DAYTON — Dr. Leonard Spalter, president, 2536 England Ave., Dayton, Ohio 45406.

Illinois: ILLIANA JGS — Sharon Blitstein, president, 3033 Bob-o-Link Rd., Flossmoor, Ill. 60422.

JGS OF ILLINOIS — Judith R. Frazin, president, 1025 Antique Ln., Northbrook, Ill. 60062, *Morasha* (10 out of 12 months).

Kentucky: JGS OF LOUISVILLE — Annette & Milton Russman, chairpersons, 3304 Furman Blvd., Louisville, Ky. 40220.

Massachusetts: JEWISH GENEALOGICAL STUDY GROUP OF BOSTON — P.O. Box 620, Belmont, Mass. 02178.

Michigan: JGS OF MICHIGAN — Stan Finkelstein, president, 29600 Rutherford N., Southfield, Mich. 48076, *Generations* (quarterly).

Nevada: JGS OF LAS VEGAS — Maida Dacher, 600 Oakmont Dr., #3414, Las Vegas, Nev. 89109.

Pennsylvania: JGS OF PHILADELPHIA — Jon E. Stein, president, 332 Harrison Ave., Elkins Park, Pa. 19117, *Chronicles* (quarterly).

JGS OF PITTSBURGH — Julian Falk, president, 2131 Fifth Ave., Pittsburgh, Pa. 15219, *Z'Chor*.

Texas: JGS OF AUSTIN — Walter Cohen, 1301 W. Lynn, #202, Austin, Texas 78703.

JGS OF HOUSTON — Joe E. Williams, 3112 Lafayette, Houston, Texas 77005.

Virginia: JGS OF TIDEWATER — Irwin M. Berent, 560 Roland Dr., Norfolk, Va. 23509.

New Jersey: JGS OF NORTH JERSEY — Evan Stolbach, president, 1 Bedford Rd., Pompton Lakes, N.J. 07442, newsletter (quarterly).

JGS OF GREATER WASHINGTON — Harold Rhode, president, P.O. Box 412, Vienna, Va. 22180, *Mishpaca*.

In addition to the above-mentioned Society newsletters, there are two genealogical quarterly journals which are distributed internationally: *Avotaynu*, P.O. Box 1134, Teaneck, N.J. 07666, and *Search*, P.O. Box 481022, Niles, Ill. 60648.

Avotaynu has been published since 1985, and *Search* has been published since 1981.

EDITOR

Syracuse Jewish Observer, bi-weekly tabloid; experienced; salary commensurate with experience; excellent benefits; mail resume, include salary history and references; Barry Silverberg, Executive VP, Syracuse Jewish Federation, Box 510, DeWitt, N.Y. 13214-0510.

LETTERS

FREEDOM OF THE PRESS — *The Jewish Post and Opinion encourages readers to send letters. All letters to the editor should be addressed to the Jewish Post and Opinion, P.O. Box 449097, Indianapolis, IN 46202. All letters should be typewritten, and may be edited for publication. Unsigned letters will not be considered, but signatures may be withheld upon request.*

Jewish courses not Judaism

Dear Editor,

The exchange between Rabbi Raymond P. Scheindlin and me some weeks back gets to the heart of what is at issue, and Conservative Judaism can only benefit. Rabbi Scheindlin sees JTSA in one way, I in another, and, consequently, he places higher priorities on matters that seem to me less critical. We can agree to differ, and time will tell how how JTSA can best serve American Judaism.

One point of sharp disagreement must register, however, and that concerns what we do on the campus. Rabbi Scheindlin is certainly right in thinking that some students in University courses in Judaic studies are motivated by personal quest for faith or Jewish identification. But he is simply wrong if he thinks that we in the academy propose to meet that search and nurture it. We have a different task. The simple fact that large numbers of gentiles take Judaic studies courses and meaningful percentages of our majors are not Jewish speaks for itself and tells what the University is that the Seminary is not — and vice versa.

If, moreover, chairs are funded by Jewish philanthropists only to help students find "what many... will not seek in the synagogue," then they are giving money that should not be accepted. And universities that take that money for that purpose — and some do — are venal and treat Judaism and the Jews contemptuously. Proof is when those same universities adopt markedly lower standards for appointments to chairs in Judaic studies than apply in other academic fields. And the facts at, alas, more than a few distinguished universities speak for themselves. Anti-Semitism in the academy takes subtle forms, the most insidious being the one that accepts, among Jews and in Jewish learning, what the academy despises elsewhere.

But the academy is better than that. And, over all, we are not taking money to help make Jews more Jewish, any

more than we in the academy would accept a chair to help recruit Republicans or to help Roman Catholic students become more secure in their faith either. We are simply doing something else. A professor is not a propagandist, and at issue in the class room is not the soul or the personal identification of a student.

Blacks, women, Hispanics, and others are treated in the same contemptuous way, or worse, as critical sectors of human experience are subjected to contempt in the form of the academy's acceptance, in those areas but not in the "serious" subjects, of special pleading, a propagandistic approach, emotional excess in the name of "consciousness-raising," use of the class room for non-intellectual matters, and the out-and-out politicization of what should be academic subjects of keen interest. When professors of Judaic or Jewish, black, women's, Hispanic, and other truly academic subjects accept and indeed encourage the ethnicization of their subjects, they express contempt for themselves as Jews, blacks, women, or Hispanics, or for those who are. Either we address the entire university, without regard to race, religion, gender, national origin, or any other intellectually-neutral point of differentiation, or we do not belong in the university, and special pleading to make Jews more Jewish does not belong in the university. The alternative, a truly academic and disciplinary approach, treats these new humanities with the honor and respect that they deserve.

Now it is the simple fact that a rabbinical school nurtures rabbis, and, consequently, at issue in the Seminary class room in Judaic spirituality, the soul and the heart, as well, of course, as the mind of the community of Judaism. I regret that Rabbi Scheindlin, speaking for JTSA, does not concur. And I don't mind saying he is wrong and I am right, and I claim that the vast majority of the Rabbinical Assembly regard the education of rabbis, cantors, teachers and other important Jewish community figures, which JTSA is uniquely qualified to do for Conserva-

tive Judaism, as far more important than the education of future professors in competition with 15 or 20 existing doctoral programs.
*Rabbi Jacob Neusner
Providence, R.I. 02912*

AJCongress in over its head

Dear editor,

The American Jewish Congress, which receives substantial financial support from Jewish Welfare Federations across the country, has decided to make a gratuitous, unsolicited "contribution" to Arab-Israeli peace.

In what the New York Times described as an "unusual move," which is "at odds with Israel's official foreign policy," the American Jewish Congress has aligned itself unequivocally with the position espoused by Israel's Foreign Minister Shimon Peres and strongly opposed by Prime Minister Yitzhak Shamir. While conceding that "American Jews are reluctant to differ publicly with the Israeli government on matters of security," the American Jewish Congress had decided to "go it alone" in publicly prodding the Israeli government toward an international peace conference that is likely to affect the very future of the Jewish State. It has done so without consulting with the Conference of Presidents of Major American Jewish Organizations, an acknowledged spokesman for the American Jewish community on matters of world-wide Jewish concern, or the Council of Jewish Federations and Welfare Funds, the constituents of which help sustain the group's less than universally approved agenda.

This is not the first time that the American Jewish Congress has ventured into areas well beyond its competence. Months earlier it had sent a delegation to confer with King Hussein of Jordan, presumably with the acquiescence of Mr. Peres, which Mr. Shamir characterized as "presumptuous meddling." The results of that highly publicized venture into di-

plomacy, if any, have not been disclosed.

Morris B. Abram, chairman of the Conference of Presidents of Major American Jewish Organizations, Milton Shapiro, president of ZOA, and Abraham H. Foxman, national director of the ADL of B'nai B'rith, have wisely and appropriately questioned the rationale of the AJC statement and rejected the group's invitation "to follow suit."

It is, of course, no secret that Prime Minister Yitzhak Shamir has been anathema to the AJC's liberal hierarchy; thus, the statement reportedly made by a former president of the AJC, Howard M. Squadron, to the effect that "we recognize the Shamir position has great merit," is a transparently feeble attempt at "even-handedness."

*Ezekiel Leikin
Southfield, Mich. 48076*

The closet for Arlene Peck!

Dear Editor,

Arlene Peck has once again shown her ignorance (P-O, Sept. 30). This time it concerns the gay lifestyle. It's too bad her gay friends have not educated her on the matter. One does not make the choice, "Oh, I will be gay," as though one is choosing an outfit to wear. One just is, or isn't.

Another point Peck made was that "people's sexual preferences are a personal matter and I wish more people would go back in the closet..." This is stated by a woman who each week writes about her own sexual preference (men) as if she is an authority. Will someone please put her in the closet!
*Jamie Rae Tedrow
Indianapolis, In. 46202*

Kahane is right, move Arabs out

Dear editor,

Forty years ago I worked as a farm manager in Algeria where French colonization made another desert bloom. I know the lifestyle and the

ambitions of Muslims. I learned their language and became familiar with their religion and work habits.

We should never ignore the fact, that the Arab nations tried to defeat Israel and expel the Jews three times. They still consider themselves at war with what they call the Zionist entity. When Rabbi Meir Kahane says that the Palestinians should move out of the holy land, the whole world is up in arms. We should ask why a special debt is owed to those people that they have to be saved when they are in trouble. Their leaders are avowed terrorists.

There is plenty of room for them in the Arab countries. Rabbi Kahane is getting more popular because he advocates the Soviet formula of securing Israel's borders. The Red army forced 10 to 20 million people from the North to the Black Sea to move up to 100 miles west to protect the Russian homeland. What is the big deal about 1 million Palestinians?

*Otto Selig
Petersburg, Va. 28805*

Brochure praises Dr. A. N. Franzblau

Dear Editor,

Dr. Floyd Fierman has done it again. He has produced a brochure about the late, great Dr. Abraham N. Franzblau, professor of education at the Hebrew Union College-Jewish Institute of Religion, psychiatrist, founder of the School of Sacred Music and one of the most creative, innovative thinkers of our century.

In the brochure, Rabbi Fierman, himself a fine rabbi-scholar, traces the career of Dr. Franzblau from the time he was invited to the faculty of the Reform seminary to the time when, in World War II, he was on the staff of the Surgeon-General of the U.S.

A number of people salute Dr. Franzblau in this find publication, which you can secure from Rabbi Fierman, at the El Paso Jewish Historical Society, which he directs. Write to: 4408 N. Stanton, El Paso, Texas 79902.

*Rabbi Samuel Silver
Delray Beach, Fla. 33445*

Memoirs of Columbus

Reviewed by ARTHUR RABIN

Stephen Marlowe, *The Memoirs of Christopher Columbus*, Charles Scribner's Sons, NY, 1987, 569 pp.

Mr. Marlowe must be having a problem at the book display racks. Although the dust jacket clearly states that his latest book is a novel, the size, title and illustration give the appearance of a serious autobiographical work meant for students of history.

Instead, what we have is a very funny, easy reading account of the life and times of Columbus in the style of Mel Brooks' "2,000-year-old-man" routine.

It is based on the premise that Columbus (Colon) was born of refugee Spanish Jewish parents, that is a Marrano mother and a Converso father. The Inquisition figures prominently in the story and there are some bitingly satirical descriptions of the men and motives involved in the persecutions, descriptions which are not entirely false.

The portraits of actual contemporaries of the great explorer are painted with a gleefully flippant brush. Not only King Ferdinand and Queen Isabella, but John Cabot, Luis de Santangel and other historical personalities, especially Amerigo Vespucci, are

treated with a decided lack of reverence.

Given the 15th and early 16th century time period the reader might expect the narrative and dialogue to have a stilted, antique flavor. However, the colloquial American speech coming out of the mouths of our hero and the rest of the cast often takes us aback; sometimes to the extent that we want to tell the author "enough, already." But as Columbus (Marlowe) explains later in the book, he wants to convey the spirit of his story to the present generation.

With all the lightheartedness in this very fictionalized adventure biography we do get a look at the people, circumstances and milieu involved in the story of Columbus and his voyages to the New World. Marlowe's approach entertains while making the reader wonder how it all really did happen.

Because Columbus and his descendants left such contradictory and incomplete records of his background and life, the true story will probably always be enveloped by conjecture. Perhaps further information about the "Admiral of the Ocean Sea" will someday be gleaned from documents possibly still bur-

ied in archives in Spain or the Vatican or even the West Indies.

Those wanting conjecture in a more serious vein, particularly about a Jewish factor in Columbus' 1492 voyage, might read *Sails of Hope*, by famed Nazi-hunter Simon Wiesenthal. Published in 1973 by Macmillan it is now out of print but is available in many libraries.

Meanwhile, Stephen Marlowe's *Memoirs of Christopher Columbus* whets our appetite for more information with a smile and a wink.

Ages — thinker

Continued from page 10
the western world and idolatry disappeared. But, says Fackenheim, the demonism of the Nazis showed that idolatry still had to be confronted and repudiated.

Suffused throughout this memoir is Fackenheim's belief in and love for the State of Israel — an inextricable integer in his modern equation of Judaism. For him Israel represents the Jewish will to live not as compensation for the Holocaust (that would be theologically grotesque), but in spite of it.

Emil Fackenheim's primer on Judaism is a profound work of thought calculated to inspire, instruct and elevate.

Arnold Ages can be reached at the University of Waterloo, Dept. of French, Waterloo, Ontario, Canada N2L 3G1.

Peck — men

Continued from page 13
Although men are a subject in which I rarely have terrific insight. I still think that with the proper training they can be one of our greatest natural resources. I think sometimes that the secret to success to being in love is being at the same time at the same place. An event which rarely takes place. And, even if it did, I'm still not sure that I'd understand them.

Arlene G. Peck can be reached at P.O. Box 8823-F, Atlanta, GA 30306.

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Neusner — therefore wrong

Continued from page 5
were valid reasons for inventing Reform Judaism and the Orthodoxy of Samson Raphael Hirsch, the Religious Zionist parties, the secular Jews, Conservative Judaism, Reconstructionist Judaism, Jewish Socialism and Yiddishism, and all the rest. Their opposition rightly claimed they were not authentic. And the opposition was right. But Reform Judaism and Western Orthodoxy and the Religious Zionists, Yeshiva University and Bar Ilan University — these were still more right, because they were, and remain, relevant. They do address all of life as we now know it, and they have something to say about politics, science, economics, and the Haredim don't.

The Haredim have nothing

to say on all the urgent issues of the hour. We do not solve problems by pretending they are not there. So let's stop kidding ourselves. The Haredim do not present an option or a possibility for Jews who do not live in ghettos and do not pretend the 21st Century can simply be ignored, as though it were not going to happen. When the dream is over, the world will be there, perhaps a nightmare, when we wake up. So fond farewell to the fantasy that the authentic Torah of Sinai, as the framers of the Bavli read it in the seventh century, is, or can ever be, the authentic Torah of Sinai, as Israel, the Jewish people everywhere, receive and affirm it in the 21st Century: we shall do and we shall hear, indeed: today.

Krupnick — Israel

Continued from page 11
and entertainment, particularly for the youngsters.

The joy of the holidays is in the very atmosphere of Jerusalem for all comers. The feeling is universal that Jerusalem "is something special," something that everyone feels when he is in our Holy City. The vast majority of our Jerusalemites and Israelis want it to remain with that special spirit and atmosphere, unspoiled by those who would sacrifice its sanctity for possible political gains in the coming election year, or by

those who in overreacting bring about Sabbath desecration — alien to the Holy City, both in action and in spirit.

This should be the message of the High Holy Days — a return to an appreciation of our faith and tradition by all Jews everywhere. To our faithful readers and to everyone — "G'mar Hatimah Tovah" — a good happy, healthy and peaceful New Year.

Samson Krupnick may be reached at 22 Pinsker, Jerusalem 92228, Israel.

Social calendar

Continued from page 12

Family; Sen. Frank R. Lautenberg; Melvin and Richard Swig (Weiler partners); and Rabbi Paul Hait, among others. A gift copy of *Torah Today* by Pinchas H. Peli, a professor of BCU, greeted each guest.

The gala event marked, too, the 100th birthday of David Ben Gurion for whom the university in the Negev is named.

Two gentle giants passed away in recent weeks: Adolph Robison and Morris Janoff, both from New Jersey.

Adolph Robison, husband of Ann Robison, columnist and national vice president of the Council of Jewish Women, supplied weapons and organized funding drives for pre-State of Israel days. He was 83, survived by two sons and several grandchildren. We are a colleague of Ann Robison.

Morris Janoff, 69, publisher and executive editor of *The Jewish Standard* of Jersey City, a 52-year-old Jewish weekly. Predeceased by wife Ann, who five years ago passed on at age 58 from heart problems, Morris died from Alzheimers disease. They were a handsome couple who often shared press tables with us, covering various national events. Morris is survived by a son Richard Janoff, editor of *The Standard* and a daughter, Beth, with two grandchildren.

Our condolences to both families.

Jean Herschaft can be reached at 76 Exeter St., Brooklyn, NY 11235.

Pay to pray?

Continued from page 9

good faith. Unfortunately, not every one sees it this way; there are those that will take a freebee whenever they can. But thank God, there are fewer of such people than there are responsible individuals. Thank God, there are people like the man who has been attending High Holiday services here for at least the last five years since I've been rabbi here, who usually sits toward the back, leaves when the service is over, who comes only twice a year, but who, nevertheless, contributes appropriately every year without having to be solicited. Thank God, these people are more numerous than those who prefer to remain outraged about having an obligation to begin with.

The truth is, we can't get away from our obligation. October 7, 1987 Page National 16

Particularly, tonight on Kol Nidre, when we are supposed to focus on our obligations — those we are aware of but have not met, and those we were unaware of but now recognize — may we realize our obligation, especially our obligation to one another to act in good faith. May those of us who refuse to "pay to pray" recognize that what is really at stake is doing a mitzvah, for the community. And may those of us who would exclude would-be freeloaders recognize our obligation to include rather than exclude, to welcome rather than alienate.

So may we come together, thus bringing about atonement for our sin of alienation, and at the same time, bringing about that which we Jews need most not — not only atonement but at-onement. Amen.